


WORLD CALL



OCTOBER·1932

Price 15 Cents

A Twilight Prayer



OUR loving Father, we thank thee for thy all courageous Son, our Savior. We praise thee that in his darkest hour, so filled with anguish that its mystery overwhelms us, he met supreme trouble unafraid. We give thanks that when his nearest disciples in careless weariness slept, and another betrayed him into the hands of hireling tormentors, he met the bitter issue with hands extended and spirit sublimely resolute. Help us to appropriate this experience of his in the Garden, as both symbol and reality for our daily living.

MAY we meet trouble frankly, with courage and undismayed. May we bring our boldness abreast of the hour's need. Our Father, we confess that we have often tried to deceive ourselves by side-stepping trouble, or by the false assurance that trouble does not exist. Forgive us and help us to see clearly and with resolution. Grant us the spirit and courage of Christ to challenge our troubles to an immediate and decisive issue, that we may overcome fear and a disquieted mind.

GIVE unto us the secret of those who have overcome, in the assurance that thy grace is sufficient in every time of need. Lift up our heads and strengthen our hearts in the power of him who loved us and gave himself for us, that we may have the will to hail our troubles in the morning of their approach and conquer them. We pray in Jesus' name. Amen.

—STEPHEN J. COREY.



WORLD CALL

TO INFORM THOSE WHO ARE INTERESTED: TO INTEREST THOSE WHO OUGHT TO BE INFORMED

Volume XIV

OCTOBER, 1932

Number 10

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World Call Luncheon

The WORLD CALL luncheon at the International Convention will be on Saturday, October 15, at 12:15 at the Columbia Club. Tickets fifty cents, on sale at the Ticket Booth in Cadle Tabernacle after the convention opens.

Change of Address

Under the new postal regulations the post office charges WORLD CALL two cents for every notice saying that a subscriber has changed his address. This is not much for one but when it is multiplied by hundreds it becomes a serious matter. Will subscribers please notify us at once of any change of address? A postcard sent now will help you and us.

New Friends

As we go to press the Friendship Club totals have reached 2,515. This applies, of course, only to *new* subscribers who receive the magazine in clubs of five or more at the special introductory rate of a dollar each.—*Circulation Department.*

The First Page

This Number is Dedicated to the Local Church

OUR cover illustration comes from the Publishers Photo Service. Woodland paths become cathedral aisles when transformed by the brown and gold of autumn.

The editorial cartoons were drawn for WORLD CALL by Russell O. Berg of the *Indianapolis Times*. We expect to have regular contributions from Mr. Berg's intelligent pencil. His cartoons in our July issue attracted the attention of the *Methodist Advocates*, and they received our ready consent to reproduce them for their widely-read journals.

We venture the guess that the symposium on the Indianapolis convention will be widely read. It should be of especial interest to speakers on the program of that gathering who have not yet finished polishing the resounding addresses they hope to give. Listen for echoes.

One of our ablest pastors writes this month on the subject of church finance. In days when debts have grown heavier as dollars have increased in value and grown fewer in number he provides an objective point of view from which to study the situation. Funds and friends can go together. This article shows the way.

Material on the Hundred Year Churches came in in such quantities that it was impossible for us to use all of it. The churches whose stories appear in this issue are only a fraction of the number which celebrate their hundredth anniversary this year. A century hence they will look back to today from as different a world as we look back upon 1832. But the churches will be there!

WORLD CALL Convention Luncheon will be held on Saturday noon.

Tickets will be only fifty cents. We invite you to lunch with us!

THE FORUM "Speak Out!"

Friend: I am just back from a vacation in Colorado. I actually kept my promise to myself not to read a newspaper during the rest period. So it was with whetted appetite that I read the September is-

as the last issue WORLD CALL will grow in favor with the people.—Lee Sadler, Indianapolis, Indiana.

Sir: "Should the church go into politics?" No truer words have been written upon this question than Mr. Lemmon's in the August issue of WORLD CALL: "The church's influence in politics must precede the campaign. After the hysteria begins, little can be done." Right, but, his next sentences must be amplified before they can be accepted as a guide for the church. He says, "It is the church's business to teach such moral principles and aims that the political parties will be motivated to good, naturally and automatically. The church must give itself to the fundamental work of what the psychologists call 'conditioning' the mind of the electorate in advance of the campaign."

If it is meant that the church, as the sociological doctors say, shall "implement" itself to see that the political parties function along these lines, then he is preaching sound doctrine. But if he means that the church shall not know definitely what it wants but shall stand upon the sidelines and utter pious platitudes, then that is not enough. The burdens of an evil society will so pile upon the rank and file of the church that they will sink into that strata where there is nothing for the church in them except a missionary problem with no facilities to meet it. Under such conditions, privilege will grow and flourish until there is nothing in society but privilege and serfdom to feed it. No one can face all the facts and escape the conclusion that such a condition is immanent in America.—E. J. Davis, Superintendent, Better Government Association of Chicago and Cook County, Chicago, Ill.

Secure Your Certificate

All railroad passenger associations in the United States and Canada have granted a reduced railroad fare of fare and one-half for the round trip to the Indianapolis Convention, October 12-16, 1932. It is necessary to secure an identification certificate to obtain such reduced rates. Certificates will be sent to any member of the church upon request, accompanied by a self-addressed, stamped envelope. Do not delay in sending for your certificate immediately.

H. B. Holloway,
Transportation Secretary,
222 Downey Avenue,
Indianapolis, Indiana.

sue of WORLD CALL. It is a great issue and reassures me that my hunch was right that WORLD CALL will continue its great and good work.—J. B. Robertson, Mexico, Missouri.

Friend: I suppose these are almost tragic days for mission boards but nevertheless I hope you will be able to persuade your own people of the significance of rural work. For myself I think that now is the time to lay foundations for a pretty complete re-education of the church constituency concerning the work in the Orient.—Kenyon L. Butterfield, International Missionary Council, New York.

Sir: I have greatly enjoyed the August and September issues of WORLD CALL. The last issue was exceptionally fine. I believe that if you can keep it on the same plane

WORLD CALL

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Mars Stuffs While Men Starve

IN SPITE of prosperity propaganda, every indication points to the fact that next winter will see the worst suffering that America has ever known. The American Federation of Labor, whose approximations have always been conservative, has now raised its estimate of the number of the unemployed to 11,400,000, and President William Green has predicted that in the coming winter conditions will be "unthinkable."

The churches have not forgotten that a considerable share of the unemployed are church members. It was not necessary for them to feel the pinch of declining budgets to know this. Every pastor worthy of the name has long been out with his sleeves rolled up sharing and leading in church and community efforts to keep the wolves of actual starvation from pitifully unguarded doors. Every church fit to be called a church is doing its best to help its own unemployed members through these bitter days and to render such aid to others as lies within its power. Such people are not misled by newspaper headlines. Like Joseph in Egypt, they are making what plans they can for the lean months ahead.

In such a time it should not be forgotten that military and naval appropriations are as large as ever. There is not money enough for employment or adequate relief, but every day the nation spends more than a million dollars on the army, and another million on the navy. Italy has decommissioned her battle-ships as an inexcusable luxury, but the United States can even send two warships to Portland to entertain an American Legion Convention. How long will Christian America permit her people to starve in order to feed that insatiable monster, Mars?

A Rose for the Pastor

FOR the first time a week is to be set aside for the exaltation of the ministry. Under the Pension Fund the churches are asked to unite in honoring those who have dedicated their lives to the shepherding of souls. October 2 to 9 is the date.

One of the biggest opportunities of this week is so simple that it may be overlooked. Let church members in every congregation take this occasion for

showing appreciation for the sacrificial work of the minister. In these days when the minister's heart is torn and his shoulders are burdened by the suffering everywhere apparent, words of understanding and appreciation go far. They are the only reward a true servant of God asks, but often they are needlessly withheld. Let them be given now. This is one debt that can be paid without consulting the banker.

Everywhere in these days there is amazement concerning the ministry. People are astonished at the courage and stamina of preachers. "They can take it on the chin," one hears. Is it not time to give these uncomplaining servants of their fellow-

men their meed of praise while they are in the thick of the battle? Roses for the living are better than lilies for the dead.

Back to the Land

THE cityward tide has begun to ebb. Last year our rural population grew by 648,000. In spite of the most desperate agricultural conditions since the nineties, two-thirds of a million more people left the cities than entered them in 1931, and this year the movement will be greater still.

That such a shift should occur now, when everybody knows that there is no more work to be found on the



Let Go or Drown!

farms than there is in the cities, and when farm prices have reached the lowest levels in a century, is an indication of how deeply the suffering of the city unemployed has reached.

People who are returning to the farms are not returning to get rich, or even to find work. They are returning to find food. Millions are going back to subsistence farming. More food has been canned in farm and church kitchens this summer than ever before. Never have we seen such gardens.

A good deal might be said of the significance of this movement. The outstanding fact is that it indubitably exists. Houses empty for a decade or more are being opened up along country roads. Village life is "coming back." Rural and village institutions are enjoying a revival. In particular, rural and small town churches are reviving.

In the face of this is it not time to make a new attack on the problem of Christianizing the rural millions, the 45 per cent of our people who receive their living directly from the soil? The old denominational approach has been tried and it has failed. Now we have another chance to save the children of the farms from spiritual illiteracy. Will Christian statemanship see it in time?

Although people are going back to the farms they are not going back to the farms of a generation ago. The automobile and the radio have put that life forever behind us. Now new rural institutions serve agriculturalists of a new type. The little red schoolhouse is disappearing and in its place is the high-class consolidated school. Community boundaries have shifted and enlarged. The nation-wide organization of farm youth into 4-H Clubs, of farmers into Farm Bureaus and Farmers' Unions, and of farmers' wives into various kinds of Woman's Clubs, have created a new rural world. The infusion of a million city people into rural life will serve to further this process. The church which serves this new world must be in step with the new day. N. L. Sims, eminent rural sociologist, expresses it this way, "Society has shifted its interests and country life its meaning. New life values need religious sanction and are not getting it. This is the situation that confronts the rural church."

Leadership

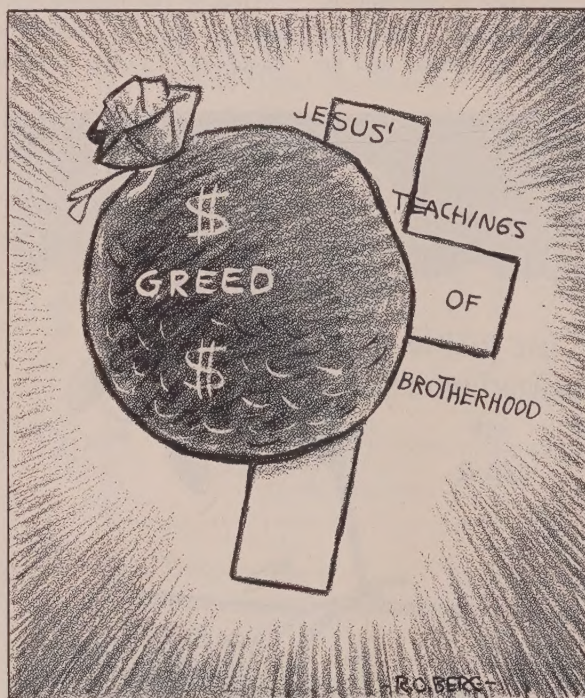
THE symposium on the coming International Convention which appears elsewhere in this issue is worthy of extended study. In answering the question as to the greatest opportunity of the convention, more than half a hundred men have provided a cross-section of opinion not only on the convention but also on the goal to which all conventions and all Christian fellowship must contribute.

Three emphases stand out in these contributions. Most frequently recurring is the haunting voice of spiritual need. Gone is the old forensic spirit which caused Sir Henry Wotton long ago to write, "The itch of disputing is the scab of the churches." Instead as one contributor wrote, in the face of the great betrayal of Christ whose consequences this generation must suffer, each must ask, "Lord, is it I? Is it I? Is it I?"

Next to this is the note, "Here am I. Send me—equipped." A considerable number ask that the convention shall supply spiritual dynamic adequate to meet the poignant suffering of millions. Another group of more inward-thinking men hope that the convention will restore shattered morale. In each case the call of the world's need rings sharp and clear.

Third and most amazing is the number who would challenge the current defeatism and contemporary time-marking by launching a determined forward movement. "The best defense is a strong offensive." This principle of football generalship they apply to our present problems. In the face of unprecedented need there is a surging impatience with impossibilities. "A great door and effectual is opened . . . and there are many adversaries"—so forward with Christ!

Other voices there are, and they too must be heard. God has not abandoned his ancient custom of speaking through minorities. Our prophets are heard in the lone voices in this symposium. We must listen to each, reverently seeking if haply we may catch the still small voice of God in one. For we may be sure that our children in their day will give heed to voices that we must strain to hear.



Eclipse?

The Indianapolis Convention Is Coming—

What Is Its Greatest Opportunity?

During the last few days in August we wrote more than one hundred of our ministers asking for an answer to this question. The replies are published in the order in which they arrived on the Editor's desk. Due to limitation of space, we have been forced to shorten some most interesting answers. We tried to be scrupulously fair, however, even to reproducing spelling and punctuation. The replies constitute food for thought on this convention and on such larger matters as:

What causes, at this moment, most deeply challenge our faith?

Is fellowship on a national scale as helpful as it can be made to all those who are attempting to transform Christian principles into individual and social righteousness in American communities?—Editor.

The opportunity at Indianapolis is to do in good faith what political conventions profess to do—not forget the interests of organizations and institutions for these are necessary instruments, but take a realistic view of the total situation and put the main emphasis on those objectives for which all institutions and organizations exist. W. E. Garrison, Chicago.

* * * *

Let Indianapolis talk in terms of 20th century repentance. The tragedy of today is that the only answer we are able to make to the needs of millions is the flop-house and the soup-kitchen. This reveals our moral and intellectual bankruptcy. The church must be made socially effective. I. E. Metcalf, Benton Harbor, Mich.

* * * *

To revitalize a discouraged leadership. To renew confidence in the successful outcome of God's venture among men in the life of Jesus of Nazareth. Lee Sadler, Indianapolis.

* * * *

Seek to strike every possible note of accord and unity for the whole brotherhood. Magnify the great essentials; restore great preaching on our program, cultivate a greater measure of tolerance and brotherly love among our brethren; build a united, aggressive, victorious church. G. L. Bush, Carrollton, Mo.

* * * *

The greatest opportunity is the location of preachers. The problem of the unemployed preacher is a nightmare to our secretaries and a disappointment to all our preachers. With courage, we could solve this problem by a plan of cooperative democracy. H. H. Peters, Bloomington, Illinois.

Dare to set in motion a constructive forward movement. It is time to build again. The world needs a challenging and successful forward movement to restore faith and confidence. It will be the everlasting shame of the church to let Wall Street lead out. J. B. Robertson, Mexico, Mo.

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To formulate a missionary program at home and abroad that will fit our reduced income and yet that will be statesmanlike and adequate for us as a people. To my mind there is a change needed in our missionary policy and program. David Owen, Kansas City.

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The opportunity is threefold: (a) to take stock of where the world depression has left us in faith, resources, and organized endeavor, (b) to think cooperatively concerning the future, and (c) to share with one another our deep convictions and abiding faith. Willard M. Wickizer, Maryville, Mo.

* * * *

To build faith in the triumph of the Kingdom of God amidst the crash of worlds and the decay of social systems. Christ is leading in creating a Christian society in which dwelleth righteousness and equity. B. R. Johnson, Indianapolis, Ind.

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At Indianapolis our people should be called to humility, to prayer, to seek God's face and to repentance from sin. God has made a promise. Let us claim it. See Chron. 7:14. Victor M. Hovis, Montgomery, Alabama.

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We need sympathetic and irenic discussions on the essential teachings of the church today. Charles A. Lockhart, Lincoln, Nebraska.

* * * *

To find out where we are in world-wide evangelism. This fellowship from near and far fields . . . gives us a challenge to live on ordinary days as part of a great Christian brotherhood. Ada L. Forster, Milwaukee, Wisconsin.

* * * *

To encourage, hearten, and steady our churches for these trying days. Every address, every resolution, every pronouncement and recommendation of this convention should bear such a note of faith, cheer and courage as to create a morale building atmosphere. E. E. Moorman, Indianapolis, Ind.

To challenge our leadership and the rank and file to renewed faith, new hopes, daring courage and far-flung aspirations in kingdom building. E. L. Day, Martinsville, Ind.

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To show the world a positive definite appeal. Were we boasting rather than boosting Christian Unity? The aroma of Christian comity will float far. L. C. Oberlies, Lincoln, Nebraska.

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What is the social and economic teaching of Christ and therefore of our church? How shall we organize our churches to meet the needs of our local communities? How shall we most effectively preach the message?

How shall we use the organized agencies of the brotherhood to help to a solution of the world problem? How can we cooperate with other communions in our social message and program? J. Mitchell Hoyer, Woodstock, Va.

* * * *

As the Scotch Covenanters came together in the wild glens of the Highlands and there in God's great out of doors renewed their covenant with him, so our own hosts should assemble at Indianapolis for rededication to the holy cause of the reunion of the divided House of God. Edgar DeWitt Jones, Detroit, Michigan.

* * * *

Inaugurate a settled policy that, in time, will restore the loss of confidence, on the part of a large portion of the brotherhood in the doctrinal integrity of the United Society. I have always supported the society as a pastor but am convinced that the above course is imperative now for all concerned. W. S. Lowe, McCook, Nebraska.

* * * *

Call attention to the supremacy of spiritual values and of the necessity of putting the higher things above the lower in the whole program of life. Frederick D. Kershner, Indianapolis.

* * * *

Jericho was a valuable lesson to the Israelites in trust, united effort, and an obstacle overcome. It is time for us to shout and go up over the wall. B. W. Thomas, St. Francis, Kansas.

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Put again into hearts that are a bit discouraged a glow, a zeal for Jesus, in order that we may all face anew the great tasks that are before Christianity. Donald C. Ward, Fairmount, W. Va.

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To look our present situation squarely in the face and receive inspiration through fellowship with Christ and with each other. The present difficulties must challenge us to more Christ-like living and giving. Indianapolis must sound forth the call to advance, go forward all along the line. C. R. Stauffer, Atlanta, Georgia.

Radiate the Christian fellowship that is the very essence of the Kingdom of God. Let us keep our judgments sound, our heads level, and our hearts sweet. B. B. Baird, Fremont, Nebraska.

* * * *

Now is an unusual opportunity for the Disciples to distinguish themselves by making overtures to the Christian world for a union of the churches on the basis of Christian love rather than a standard plan of organization or a system of Bible interpretation. Paul B. Rains, Collinsville, Okla.

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To inspire every Disciple of Christ to return home and turn again to his, or her, task a prophet of hope; believing that God cares, wills and works mightily in such hours as these. W. A. Shullenberger, Indianapolis, Ind.

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To give the brotherhood a definite and commanding purpose. The brotherhood has as its purpose the extension of Christ's gospel, but it has not seen clearly enough the goals to which that purpose points. Wayne Leys, Chicago, Illinois.

* * * *

To become more effective in the presentation of the Christ for the solution of social problems in our day. This involves the enlistment and unifying of all elements in our divided brotherhood, a more lively brotherhood consciousness and true repentance from the sin of division. H. H. Utterback, Hebron, Nebraska.

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To set clearly before the confused mind of our day the objective of the New Reformation, a Christ-spirited society. Let the convention sound the note of advance for world peace, economic justice and international understanding. Eugene Charles Beach, Ottumwa, Iowa.

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To concentrate maximum intelligence on the significance of Jesus to our present world problems and present some far-sighted, inclusive, constructive and challenging message to the world. R. B. Montgomery, Chicago, Illinois.

* * * *

With millions of downtrodden people praying for bread, with politicians increasing armaments, with both major political parties offering voters booze but dodging the crucial economic and moral issues, this convention dare not compromise, "straddle" or "repeal" the will of God. L. L. Leftwich, Fort Worth, Texas.

* * * *

Our greatest need is to lift the morale of local churches. Financial discouragement and unwillingness to sacrifice threatens the very existence of thousands of churches which in turn dooms missionary interests.

Our convention should inspire cooperative effort to instill faith, courage and sacrifice. R. L. Thorp, Hastings, Nebraska.

* * * *

To practice the fine art of thinking together and to some purpose in the face of this pressing demand for intelligent Christian action, social and missionary; setting a precedent for informed corporate judgment. Raymond Aylesworth, Eureka, Illinois.

* * * *

Let our leaders at this convention find an antidote for despair. We have made our diagnosis, let us find a therapeutic. I suggest as a prophylactic large applications of the way of the cross with its heroism, sym-

the Christian enterprise which falls to our day. D. C. Troxel, Lexington, Kentucky.

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Even an eternal covenant must be renewed. Our greatest opportunity will be to renew our covenant partnership and obligation as a brotherhood to the Living Christ. Gaines M. Cook, Cleveland, Ohio.

* * * *

Four convictions must be firmly held and deeply felt. (1) That the world needs salvation. (2) That the Christian religion offers the one hope of such world salvation. (3) That the church is essential as the instrument by which the Christian religion is to be applied. (4) That the Disciples of Christ have an essen-



Cadle Tabernacle, Indianapolis, where the Convention sessions are to be held October 12 to 16

pathy and love to our present social disorders. E. M. Waits, Fort Worth, Texas.

* * * *

To mobilize, not encamp. To send forth reenergized hosts, repossessing the once familiar truth that we are called as a "peculiar people" with a unique mission to all the world and all the church. George L. Snively, Lewistown, Illinois.

* * * *

The convention should avoid hysteria. Unfaith is manifest in strained addresses. The convention ought not to be too depressed by deficits. It should arise to big and living issues. The imperative demand of the church is to give a reason for its faith. Essentials must be set forth, and set forth too, so as to be understood by the contemporary mind. George A. Campbell, St. Louis, Missouri.

* * * *

To make statesmanlike pronouncements, as our fathers did, which strike backward to the Biblical sources of inspiration and idealism, downward to the taproot of the innate moral and religious instinct of mankind, and forward to the accomplishment of that part of

tial share in the program of the Universal Church. The convention should rehabilitate these convictions. C. E. Lemmon, Columbia, Missouri.

* * * *

To restate the Great Commission. To pray for a complete unity and understanding, for the power and passion of the early disciples, and then honestly and earnestly plan for a sweeping spiritual revival looking toward the fulfilling of His will. Earl Hanson Fife, Bellingham, Washington.

* * * *

Christian people need a challenge such as stirred the nation during the days of war. Let the convention give the Disciples a vision of a good world and Christ's adequacy. Joseph B. Hunter, Little Rock, Arkansas.

* * * *

This convention might concern itself with an effort to find out those Christian activities in which the brotherhood can unite and the methods we can pursue in harmony. Divisions in a brotherhood constituted as ours are a repudiation of our reason for existing. Bruce L. Kershner, Indianapolis, Indiana.

More important than laying out programs and passing resolutions is the need for a renewal of faith, a regeneration of soul. Through fellowship, communion, and the messages our hearts should be stirred with the reality of the purposes and promises of God. H. H. Harmon, Washington, D. C.

* * * *

To build morale, to face frankly problems and needs, to give encouragement and inspiration to local church leaders, to offer suggestions for program building that will meet the needs of the average church. William A. Knight, Des Moines, Iowa.

* * * *

Emphasize from start to finish the note of deeper spirituality. It is time that we get away from the dollar days into the realm of spiritual values. I would put great stress on the thoroughly inspirational gathering. E. C. Mobley, Little Rock, Arkansas.

* * * *

Reassert the spiritual power of the personal testimony of every member of the church. We must win other souls or lose our own. "Go ye into all the world" must have first place again. Harvey Baker Smith, Washington, D. C.

* * * *

(1) If conditions sufficiently improve put on a campaign for the liquidation of the debt. (2) Decline further retrenchment. (3) Adopt the policy of full and unrestricted comity with other bodies of believers both at home and in the mission fields. (4) Make our missionaries absolutely free to do what they think is best under their conditions and in their several fields. W. J. Lhamon, Columbia, Missouri.

* * * *

May this convention stab us awake to a "sense of what is vital in religion." With less of "sound" the noun and more of "sound" the adjective, our people may help interpret these difficult days and make the incoming tide a tide of victory for the Christian way of life. R. Melvyn Thompson, Indianapolis, Indiana.

* * * *

To help our churches to clarify their thinking as to the fundamental issues these days, and to challenge them to lead the world out of its doldrums, its materialism, its lack of faith in God, and its sin, to a higher plane of faith and living. Russell G. Osgood, McConelsville, Ohio.

* * * *

To bring a fresh realization of the primacy and permanence of spiritual values, of the fact that God is not dead. Then we shall be able, with quietness and confidence, to face our seemingly impossible tasks. Wilfred E. Powell, Enid, Oklahoma.

* * * *

To impress upon the brotherhood that God's wisdom still chooses the foolishness of preaching to make and save believers. Silent pulpits presage the death

of churches and dead churches are never missionary. Missionary churches never die. W. W. Phares, Dallas, Texas.

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To rethink and restate our total program in terms of present need, not through corridor or committee diplomacy, but through a daily communion of representative fellowship sitting together under the spirit of God. W. B. Clemmer, St. Louis, Missouri.

* * * *

Emphasis on confession and repentance against apology and evasion concerning our wide defection from Christ's pattern in personal and organized life. Thanksgiving for blessings. Reaffirmation of the alone sufficiency of Christ to the world's pitiful need. Re-consecration through self-denial and self-dedication to his program. R. H. Miller, Kansas City, Missouri.

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To devise some plan for closer cooperation of all brotherhood agencies in promoting kingdom interests. J. T. T. Hundley, Lynchburg, Virginia.

* * * *

The convention should enunciate great fundamental Christian principles that will revive the flagging spirit of the churches. The opportunity for soul saving has not been so propitious in a generation. John A. Tate, Richmond, Virginia.

* * * *

To bring hope, help and encouragement to pastorless churches and churchless pastors. To see that our returned missionaries find employment or are cared for, as well as every man or woman who is giving his or her full time to the ministry of the word. T. V. Hubbell, Auburn, Nebraska.

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To dispel the fear that the cause of God is weak! Truth and right may seem weak during these trying times but they never can be so weak as when Jesus Christ hung upon the cross—forsaken and alone. The resurrection of Jesus is the supreme assurance that at last God shall vindicate himself. Hold on! Harry L. Ice, Bartlesville, Oklahoma.

* * * *

One of the greatest demands made upon the church today is the forceful and urgent announcement of what the church's attitude should be toward the great economic problem that faces a Christian civilization, particularly in our own land. The voices in opposition to the capitalistic pattern of our national life cannot be ignored. What is to be the church's message in a critical and increasingly perplexing time like the present? Herbert L. Willett, Chicago, Illinois.

* * * *

The most insidious foe that the Church of Christ is facing around the world today is secularism. Let us formulate and make clear a rigorous program of action against this subtle influence which has already undermined so much of the work of the church. Robert M. Hopkins, New York.



Rex D. Hopper

Missions at the Olympics

By REX D. HOPPER¹

YES, I saw the Olympic Games. I was one among that huge total of 105,000 people fortunate enough to gain entrance into the Olympic Stadium for the opening ceremony. I have seen few sights more impressive!

I saw two thousand athletes, representatives of the sport life of forty nations, file into the stadium. I was deeply stirred by the historical significance of the fact that Greece led the procession, with all the other nations following in alphabetical order. I admired the pluck of the "one-man delegations" of Colombia and Egypt; I marveled at the beautiful appearance of Japan's 173 men and women; and I thrilled with justifiable pride when our own "young army" of three hundred and ninety people came onto the field. When the last man was in his place, two thousand of them standing at attention facing the judges' stands, and the words of Vice-President Curtis' formal opening rang across the stadium, I felt that I had been privileged to witness a most unusual event.

Two days later I saw that marvelous 100-meter race in which two Negroes wearing the colors of the United States took first and second places. I heard the ovation accorded them by the crowd and enjoyed the thrill with them as newspaper men took their pictures for the press of the world.

A few days later I saw S. Nishida vault fourteen feet to place second in his event, the second event in which a Japanese athlete placed. He was just a little man compared with his opponents and the crowd was with him because of his wonderful courage. It was inspiring to see all thought of racial differences lost in the enthusiasm with which that great assemblage encouraged the game little athlete as he fought his way through against tremendous odds.

On the same afternoon I saw Mie Muraoka, a team mate of Nishida, give a great exhibition of determination. She was running in the second heat of the 80-meter hurdles for women and was thrown when she jumped into a hurdle. Covered with dirt and quite lame from the fall, she pulled herself up and tried to make the next hurdle. Again she was thrown and had to be helped from the track loyal to the last ounce of her strength and in tears because of her failure.

All this I saw and much more; and then I wondered

I wondered why Tolan and Metcalf were accorded that great ovation when shortly before one of them had been refused a downstairs seat in a movie house in his own home town here in his native land.

I wondered what it was that gave that young Japanese the strength and determination to fling himself over the bar at fourteen feet when everybody gave him no better than a chance for fourth place since he was vaulting against three United States' representatives, all of them of sterling qualities.

I wondered why that little girl from

Japan could pull herself together and try to take another hurdle when she must have known that it only meant another bad fall.

And then, I came to the conclusion that Benjamin F. Kidd was right when he wrote—"The science of power is to be found in the cultivation of an emotion for an ideal."

For back of the wonderful performance of Tolan and Metcalf were long, weary months of preparation; of nothing but hard, grinding work; when their determination to keep on was kept alive by just one thing—the desire to win that race in the Olympic Games. And the ovation given them by that crowd on that August afternoon was a testimony to the fact that the spectators endorsed the ideal which they had cherished. Color was forgotten, and standards of everyday conduct were tossed aside as 105,000 people paid tribute to an achievement which they admired.



More than one hundred thousand people witnessed the opening ceremony of the Olympics in 1932

¹Missionary under the U. C. M. S. to Paraguay and representative of that country at the Olympics.

It repeatedly came to light during the days preceding the opening of the games that the Japanese were also motivated by loyalty to an all-consuming ideal. They were in a very emphatic sense taking part for the honor of Japan. The fact that Nishida believed he was jumping for Japan gave him almost super-human powers. His "little sister" wept, not because she fell and hurt herself, but because she dragged the flag of the "Rising Sun" into the cinders with her!

And so it was with the entire group. Every last athlete participating in the games was there because he had set an ideal for himself which he had deliberately cultivated over a long period of time.

Thus was I led to recall that ringing statement of Jesus—"No man can serve two masters . . . you cannot serve both God and mammon." Jesus recognized the need for a supreme loyalty. He knew that if the ideals which were caught up in the phrase "the Kingdom of Heaven" were ever to become regnant in the lives of men it would be because men dared to place them first. The kingdom, in the very nature of the case, could not be a secondary matter.

And then I was confronted with the specter of the present situation and a sentence from a recent letter flashed into my mind—"As we come to the end of the missionary year we have to again face declining receipts . . . We earnestly hope that our losses in the month of June will not be so great . . . But . . ."

No one in his right mind can be blind to the fact that many elements enter into an explanation of that situation. On the other hand, can anyone in his right mind believe that we are really "seeking the kingdom first"? It is not the purpose of this article to discuss the advisability of "seeking the kingdom." Within the circle of organized religion voices are not lacking which insist that the "kingdom ideal" is impracticable and impossible in an age like ours. So it may be. We do not presume to judge! However, it becomes increasingly evident that we are not dominated by any such ideal as that one which gave power, determination, and, ultimately, victory to the participants in the Olympic Games. For be it remembered, even the losers win in the Olympics! It is a victory to be there! In the words of Baron Pierre De Coubertin, founder of modern Olympics, "The important thing in the Olympic Games is not winning

but taking part—the essential thing is not conquering but fighting well." So it should be in the tasks of the kingdom if we really want to build it!

Thus I mused, and was brought face to face with the age-old question, "What can be done about it?" I wonder what *can* be done about it? Of one thing I am very sure—neither religious education nor evangelism nor any other "method" will save the day. There is but one way and that is suggested by H. N. Wieman, "Someone triumphantly rises to say, 'Ah, but the whole difficulty can be overcome by education! All we need to do is to educate the young to live this other kind of life and all will be well.' Such a suggestion is fatuous. Who is going to do the educating? We adults are the only ones who can educate the young, and we already have this old way of life so deeply wrought into the habits of our minds

and bodies that we cannot even approach the young without transmitting to them the old evil way of exclusive individuality. What, then, can be done? The most important thing to be done is not to try to educate the young directly, for then we make them like ourselves, but, rather, it is to go ourselves in the way of high religion."



The athletes of the world taking the Olympic oath

We will make headway in this matter of building the kingdom when adults show the way, not by pious preachments, but by actual dedication to that way. How well I know that this interpretation of the meaning of Christianity is slightly "out-moded"! Two prominent members of the British Parliament voiced this same sentiment recently and the idea was so novel that it was considered "news." Fundamentalists turn with renewed emphasis to "personal salvation"; radicals talk in terms of "integration" and the "religious control of the emotions"; and "in between on the misty flats the Liberals drift to and fro." And, in the meantime, the kingdom ideal is thrust gently into the background like an unwelcome child in a parlor assemblage. There is need for some commanding voice to say to our stammering, stuttering, vacillating generation—"This is the way! Walk ye in it!" Would we do it? Would we dedicate ourselves anew to the kingdom ideal with the same devotion and enthusiasm which those two thousand athletes showed for the ideals of the Olympic Games? Would we . . . ? I wonder.

Spiritual Values In Church Finance

By W. F. ROTHENBURGER¹



First Christian Church, Philadelphia. A Hundred-Year Church

THERE is a field which properly cannot look to community chests, to Home Loan Banks or to any department of the government for relief. That is the field of religion. This field involves a large percentage of the nation's citizenry. C. Luther Fry in the volume entitled *The United States Looks at Its Churches* reports that of our 117,000,000 population, more than 44,000,000 who are over thirteen years of age are affiliated with the Christian religion. Of the fifty-two per cent of the rural and fifty-seven per cent of the urban population who are members of the church, none have escaped the sharp effects of the depression. Forty-nine per cent of America's male population and the sixty-two per cent of the female population are affiliated with the church. It follows that more than one-half of the reported 10,000,000 persons who are out of employment are within the ranks of the church. The unemployment of more than 5,000,000 church members has greatly reduced the income of the institution which has furnished food for their souls.

More than that, vast material resources of the church are involved. Although giving has increased only two-thirds as rapidly as wealth has increased in the last decade and a half, the sum of money passing through the treasury of the church is huge. It grew from \$329,000,000 in 1916 to approximately \$1,000,000,000 just before the depression. This equalled about one per cent of the national income.

THE maintenance of church property is likewise involved. These holdings are surprisingly large. Not including hospitals, schools or manses, the church has nearly \$4,000,000,000 invested in buildings. Including the above items, the sum amounts to almost \$7,000,000,000. The last generation has many beau-

tiful and monumental structures to its credit. Next to the Christian Scientists, the Disciples of Christ stand at the top of the list in this regard, although in point of per capita giving they are dangerously near the bottom. The state of Florida leads all others in the building enterprise with an 837 per cent increase in its church property in the last decade and a half.

But while this generation will present the next with beautiful structures, it will likewise lay upon its shoulders very heavy debts. It is reported that a certain denomination in the writer's own city has spent upward of \$1,000,000 for buildings in the last half dozen years. Like the war debts, this generation will scarcely be able to liquidate them. With well-meant heroism the women of not a few churches have resorted to all kinds of devices and schemes for revenue to meet the interest on this indebtedness. For a quarter of a century church debts have mounted to staggering proportions. In 1906 the unpaid building obligations of the American church amounted to \$108,000,000. In 1916 they had grown to \$165,000,000. During the next ten years they had increased to \$443,000,000, and it is safe to estimate that when the depression struck the sum had reached the half-billion dollar mark.

It must also be noted that in spite of the fine missionary record of the American church in the last two decades, its zeal for the development of its own local program far outdistanced its zeal to extend the missionary enterprise. While a number of denominations spent more for others than for themselves, twenty-two spent ninety cents of every dollar on themselves. On the whole, the American church spent for itself eighty per cent of its total budget. It will be interesting in passing to note that the average Protestant gave approximately \$3.00 per year more than did his Roman Catholic neighbor.

¹Minister, Third Christian Church, Indianapolis, Indiana.

THE church, as every other institution, has been forced to the necessity of taking strict account of the depression. Christian statesmanship has demanded a readjustment of budgets. Building enterprises have been halted. Music, printing, needed repairs and salaries have been materially affected. While on the one hand a limited number of salaries could endure a cut without seriously handicapping the efficiency of the preacher, on the other hand the cuts extended into many a manse where economic comfort had never been experienced and into still others where real suffering was no stranger.

Perhaps the greatest misfortune which American Christianity has suffered is in the case of those churches which, though able, dismissed their ministers or, in case of a change, chose not to employ a successor. The writer has in mind one of our best churches in a neighboring state to which he recommended a pastor only to be informed that the church would not employ a man for a time "in the interest of economy." Such economy is not only false but weakens the kingdom very greatly in two respects. It lays the shepherdless flock liable to scattering beyond recall and exposes it to the wolves of indifference. In the next place it sends a shepherd out into the ranks of the helpless unemployed.

Is there any vocation with a greater percentage of unemployed than the ministry? The unemployed minister is not beyond manual labor, but the unfortunate thing about it is that in the face of an already glutted labor market he stands no chance to make a living with his hands. There ought to be a concerted effort throughout the nation to put the army of unemployed ministers into the pulpits of the pastorless churches whose resources in one kind or another would render it possible. One country church in Illinois did not dismiss its pastor when the depression struck, neither did the pastor resign when his salary became delinquent. Like a good soldier he accepted grain and fruit in lieu of cash, started a chicken business on the side and both pastor and congregation are weathering the storm heroically.

THE place where the average church seeks to curtail expenses is at the point of missions. The discharging of a local building debt obligation bulks very much larger in their minds than does the furthering of the missionary enterprise. A glance at the *Year Book* will prove that in a number of cases the indebtedness on the building has all but crowded out giving to missions. To offset this unhappy situation it is reported that one of our strongest churches actually borrowed money last year to meet its missionary budget!

In any circumstances these days it is easy for the average Christian to begin cutting his giving at the missionary end of his budget. His pastor, his choir

and the condition of the building in which he worships are constantly before his eyes. The effect upon the missionary who is thousands of miles away cannot be seen. This is all the more serious when we remember that even in normal circumstances, the missionary giving is done by approximately one-third of the average congregation. Yet, the effect of retrenchment on the kingdom is even more serious to the work on the foreign field than it is at home. It breaks contacts which may never be reestablished. No doubt it was good strategy in the circumstances to withdraw from Tibet, but it was exceedingly serious to leave the work of a generation without trained leadership, important and inevitable as native responsibility has come to be. No doubt wisdom was on the side of withdrawing all but a few of our workers from the Philippines, but after investing several hundred thousands of dollars in that field together with many of our choicest lives, it is not without deep concern that we called our missionaries home and turned the churches, the hospitals, the college and the task of evangelism over to native workers. As for the missionaries themselves who have been called home, we should unite whole-heartedly in finding places of service for these well-equipped and deeply consecrated men and women.

IT BECOMES clear that the economic crisis forces us to set our eyes upon certain definite objectives. Certainly we must keep the morale of the church on a high plane. If that is allowed to slump the battle is lost. Keep it strong and militant and the conflict is won. We can turn seeming defeat into a glorious victory by establishing the higher values in the hearts and minds of men. Already much of the world is coming to see that "life does not consist in the abundance of the things which a man possesses" but in the horizon that bounds his vision. It is coming to understand that in the very nature of things in the social world "a man is of greater value than a sheep," that human life and happiness far transcend raw material and dividends. The laboratory of bitter experience is teaching us that "man cannot live by bread alone" but that he also demands fellowship, music, flowers, justice, love and the spiritual stuff for which every normal soul hungers.

We must tell the world that God has not failed us in a single essential thing. His sun still shines, his stars still stud the heavens like jewels as they did the Syrian skies in the days of Jesus, and his earth is yielding fruit, grain and clothing in quantities more than enough to sustain every man, woman and child on the earth, if men will properly distribute it. God has made no mistakes; they may all be laid at the feet of men. Let us shout to the suffering world the good news that if men will turn to him he will never leave them nor forsake them.

Hundred Year Churches

ONE hundred years ago when Andrew Jackson was president of the twenty-four states of the United States, Alexander Campbell and Barton W. Stone rode stagecoaches into Lexington, Kentucky, and resolved to unite their respective followings among the churches. From that year, 1832, the Reformation progressed rapidly. The churches whose stories we print were only part of the fruits of the year 1832. There were many others we could not include in this issue. It is hoped that this glance backward over the century may serve to inspire us who live in these difficult days with a sense of solid achievement and of honorable history, in order that we may meet the challenges of our time as courageously and as wisely as the pioneers met the problems of a century ago.

Although the differences between 1832 and 1932 are greater than any century has ever produced, the words of Alexander Campbell written one hundred years ago have a definite relevancy to our day: "All hands who are on the Lord's side must be employed; for the Captain of our Salvation, like other captains, gains all his conquests by his troops," he wrote. "Every man, therefore, to his post, and we shall gain honors that fade not away. The Editor will himself endeavor to reform as well as to plead the necessity of it in others; for reformation is not the work of a day. And a reformation of the temper and behavior is more difficult than a reformation of the creed."

Columbia, Missouri

It is probable that no student center in the world has more students of the Christian churches than Columbia, Missouri, where Christian College, Stephens College, and the University of Missouri are located. Those who assisted Thomas McBride, pioneer organizer of the church in Columbia just one hundred years ago, therefore builded better than they knew. Now the church has fourteen hundred members and a mag-

nificent building, and is moving forward under the capable leadership of C. E. Lemmon. In addition to its extensive work among students under the direction of Mrs. Alice G. Sorrell, the Columbia church has for twenty-six years supported Dr. Jennie V. Fleming as its living link in India.

Carthage (Cincinnati), Ohio

From the day of its founding one hundred years ago the Carthage Church in Cincinnati has observed the Lord's Supper every week, never having missed one service in that long century. The church was founded by Walter Scott, that giant of the early

years, and the great missionary leaders of days gone by have appeared in its pulpit. Alexander Campbell, Barton W. Stone, Isaac Errett, A. McLean, and F. M. Rains have all preached here. The church has been supporting the missionary enterprise ever since it made its first pledge to the Christian Missionary Society on July 8, 1860. Under the leadership of William T. Mullins, the present pastor, the Carthage church will celebrate



Chancel of First Christian Church, Columbia, Mo.

its centennial on October 2, 1932.

Bedford, Ohio

Few churches of even greater age than the First Church of Bedford can display such an honor roll of leadership. From the four generations which have worshiped here have gone three deans of women for Hiram College, a president of the C. W. B. M. who later became vice-president of the U. C. M. S., eleven ministers, two college presidents, four foreign missionaries and one Congressman. Mrs. Anna R. Atwater of the C. W. B. M. and the U. C. M. S., Mr. and Mrs. E. C. Davis of India, Miss Lillian B. Collins of China, President H. J. Derthick of Milligan College, and Andrew F. Hensey of Africa are Bedford church names that are widely known.

C. E. Hubbell, chairman of the board of deacons, writes, "Like other churches of long life, Bedford church enshrines the memory of a large number of



Carthage (Cincinnati) Church

noble and consecrated men and women. From far places many look back upon it as their religious home. The present pastor is Joe B. Maffett, highly regarded for his earnestness and ability. The active membership is three hundred and thirty-eight. The church does not labor under an overburdening debt nor suffer from the spirit of contention. It carries on worthily the traditions of the fathers and keeps pace with the times."

Bruceville, Indiana

Major William Bruce, great-grandfather of H. B. Holloway of the U. C. M. S., was one of the most active of the organizers of this church. Twenty-five members constituted the original membership. Eight of these came from the Mariah Creek Baptist Church, which graciously permitted any of its members who cared to do so to affiliate with the new church. Bruceville Church celebrated its centenary on August 28, 1932. C. W. Cauble of Indianapolis was the principal speaker.

Illinois

In 1832 Illinois was torn by the Black Hawk War. Abraham Lincoln, who had just lost his job as storekeeper in New Salem, in that year abandoned his campaign for election to the state legislature and enlisted in the militia, and stayed away from home soldiering just long enough to lose his first political campaign.

H. H. Peters, state secretary, who has supplied the following notes on Illinois centennial churches, says:

"At the opening of 1832 we had eighteen churches in Illinois. The oldest church in the state is the Barney's Prairie Christian Church in Wabash County, organized in 1819. Of the first twenty-eight

churches organized in Illinois, including the ten of 1832, fifteen were country churches. The membership at the end of 1832 was less than 1500." Now, one hundred years later, the membership of Illinois churches approaches 150,000, which is exactly one hundred times as great as it was a century ago.

Jacksonville, Central Church

Barton W. Stone organized this church. There were two rather disorganized groups of Disciples of Christ in Jacksonville at the time of his arrival. He brought them together and the church was organized in the courthouse with seventy-two charter members. The present stone structure was finished during the

pastorate of R. F. Thrapp. This property is valued at \$100,000. The church has always had in its membership a large number of the representative citizens of the city and many of the greatest preachers of the brotherhood have served as pastor. Berea College was established here by our people and would probably have continued as an educational institution had it not been for some unwise leadership in academic circles. The congregation is planning to celebrate the 100th anniversary this October. Under the leadership of M. L. Pontius, who has served as pastor for eighteen years, this bids fair to be one of the great events in Illinois.

Carrollton Church

Barton W. Stone organized the church at Carrollton in 1832, soon after the Stone-Campbell merger. The church grew rapidly for several years and soon reached a membership of one hundred twenty. Then it waned through deaths and removals. In 1841

a second start was made with twenty-eight members. The church now has a splendid equipment and is aggressive in its program of full-time service. The pastor is Wilbur Rowlen.

Walnut Grove-Eureka Church

The Walnut Grove Church of Christ, which grew into the Eureka Christian Church, was organized in 1832, in a log cabin residence.



Old Church, Bedford, Ohio



Bruceville, Indiana

There were thirteen charter members. The early meetings were held in the residences of the settlers, in groves and in barns. A meetinghouse was built in 1846. This was used until 1864 when a two-story brick house was erected on the site of the church that was recently destroyed by fire. One of the greatest services of the Eureka Church has been its loyalty to Eureka College for which it has given service and money almost without limit for three-quarters of a century. The church has had in its ministry many of the great preachers of our brotherhood. At present B. H. Cleaver is the pastor and expects to see a new house of worship erected and paid for within a few years.

Virginia

BY JOHN A. TATE

State Secretary

ALEXANDER CAMPBELL visited eastern Virginia in the summer of 1825 as a Baptist minister and preached the doctrine of the restoration in a number of Baptist churches. As a result of this visit six prominent Baptist preachers began to preach publicly the gospel as advocated by Mr. Campbell. During the fall of 1829 and the winter of 1830, while a member of the State Constitutional Convention in Richmond, Alexander Campbell preached in a score or more Baptist churches throughout eastern Virginia. While the Baptists had withdrawn fellowship from most of the Reformers throughout the Ohio valley by the beginning of 1830, it was not until the spring of 1832 that the separation occurred in Virginia.

Because of the tense and often hostile feeling in many Baptist churches Thomas Campbell made a tour of eastern Virginia late in 1831 and the early part of 1832 for the purpose of pacifying the divisions and preventing the imminent separation of the Reformers from the Baptists. He arrived at Richmond, January 5, 1832, where he was welcomed by several members of the First Baptist Church, friends of Alexander Campbell. These secured for him the privilege of preaching in the First Baptist Church throughout the week of January 15, 1832. A misunderstanding between the deacons, who made the arrangements for the meeting, and John Kerr, the minister, led to a change from the First Baptist Church to the state capitol building. This move caused the church to pass a resolution requesting all members who espoused the doctrines taught by the Campbells to withdraw from its

fellowship. Sixty-eight members of the First Baptist Church withdrew and organized the first congregation of Disciples of Christ in Richmond.

During 1832 about a dozen congregations of Disciples of Christ were organized in eastern Virginia.

Sycamore and Seventh Street, Richmond

Sycamore Church of Richmond was constituted on March 5, 1832, by sixty-eight members who withdrew from the First Baptist Church. Their first "meeting-house" was so named from the sycamore tree that shaded its doors.

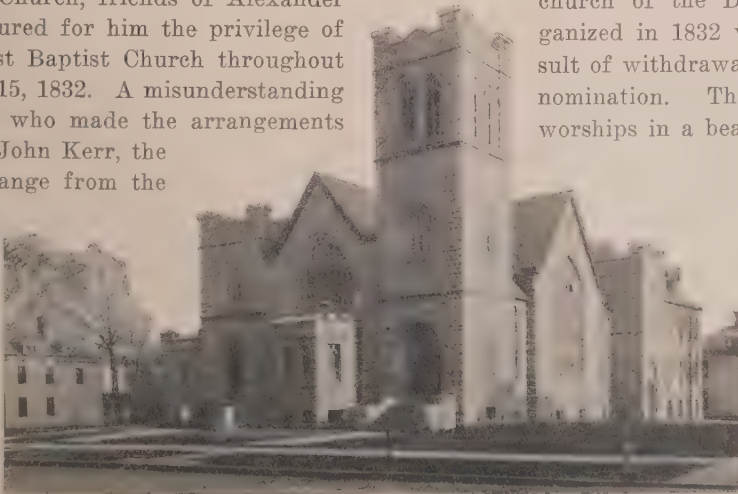
The Sycamore congregation moved to the present beautiful granite building at the corner of Seventh and Grace Streets on July 14, 1872, and the name changed to the Seventh Street Christian Church. Here the church grew in numbers and prestige, taking the leadership for all brotherhood cooperative work throughout the state.

The Virginia Christian Missionary Society, organized in 1875, was constituted largely from its membership. It has been served by the following ministers since 1872: J. Z. Tyler, R. C. Cave, Henry S. Lobinger, Jabez Hall, Z. T. Sweeney, Carey E. Morgan, J. J. Haley, H. D. C. MacLachlan, W. A. Ryan, and the present incumbent, Frederick W. Burnham. The present membership is 825. Seven other congregations have been organized in Richmond. The total membership in the city is 3,837.

The Richmond churches observed the centennial of the beginning of their work as a distinct group February 28 to March 2, 1932. The ceremonies, attended by thousands, gripped the city.

Antioch

Antioch Christian Church, of Bowling Green, Caroline County, was organized on Sunday, January 1, 1832, when a group of Christians met in the home of Mrs. Mae Jones. The first house of worship was built two miles south of Bowling Green. This is the only church of the Disciples of Christ organized in 1832 which was not the result of withdrawal from the Baptist denomination. This congregation now worships in a beautiful church home in the town of Bowling Green, the sixth "meetinghouse" which it has occupied, four of the other five having been destroyed by fire. An illustrious array of ministers has served this church. The present minister is H.



Central Christian Church, Jacksonville, Illinois

H. Newman. The membership is about 100. Its gift to the cause has been inestimable. On August 21, 1932, this congregation observed its centennial with Peter Ainslie of Baltimore, Maryland, as the chief guest speaker.

Corinth

Corinth Christian Church, of King William County, was organized in November, 1832, by a group of "Reformers," excluded from the fellowship of the Mangohick Baptist Church by a resolution dated November 3, 1832. Both Thomas and Alexander Campbell had previously visited this community. Peter Ainslie (Second) was the first regular pastor. In the spring of 1886 the present brick building was erected. The congregation has been throughout its existence wholly missionary and cooperative in spirit. Its present membership is 95. C. B. Richards of Petersburg is minister. Two young ministers of the state, N. M. and R. W. Fox, the Third, grandsons of R. W. Fox, the First, who led the church in its early days, are products of this congregation.

On Sunday, August 7, 1932, fully 800 people — members, former members, and friends — participated in the centennial celebration. Among the speakers of the occasion were N. M. Fox, F. W. Burnham, G. Edwin Osborne, C. B. Richards, and J. B. Hunley.

Smyrna

Smyrna Christian Church, King and Queen County, was organized early in 1832. The first church building was completed and dedicated in 1832. Thomas Campbell visited this group in January, 1832, and Alexander Campbell, in 1833. J. B. Hunley is the present minister. The church inspired and sent out four ministers: Edward B. Bagby, Richard Bagby, of Washington, N. C.; Peter Ainslie, of Baltimore, Maryland; and A. H. Eubank, of Blackstone, Virginia.

The present building was dedicated in 1880. The total roll strength is now 440. It is well organized and stands out as a country church to be emulated.

The Centennial Celebration was held on August 14,

1932. Among the speakers were N. M. Fox, of Martinsville, and J. T. T. Hundley, of Lynchburg, former pastors; Dr. B. B. Bagby, of Richmond, and John A. Tate, state secretary.

Rappahannock

The Rappahannock Christian Church, of Dunnsville, Essex County, was constituted early in 1832. Robert Y. Henley records that in October, 1833, he visited the congregation in company with Peter Ainslie, the First, and Alexander Campbell, and found they "had completed a neat and commodious brick building." The present building of pleasing colonial architecture stands on the site of this first building, surrounded by the same sturdy oak trees.

This church has always been noted for its intelligent and deeply spiritual leadership. The present minister is J. B. Hunley.

The Rappahannock Church holds an enviable place among churches in inspiring and setting apart young men to preach the gospel. It has sent forth six eloquent and consecrated ministers. Elmore Dunn was the first. He gave himself to his ministry among the churches of Missouri. John M. Tribble was an honored son of this church who had pas-

torates in Memphis, Tennessee, and Buffalo, N. Y. He died while acting president of Bethany College. Peter Ainslie, also claimed by the Smyrna Church, was reared in the Rappahannock congregation. As leader in the forces for Christian unity he is internationally known and loved. J. T. T. Hundley, easily the first in leadership today among the Disciples of Christ of Virginia, is a spiritual son of this great country church. Ritchie Ware, of Beckley, West Virginia, hales from Rappahannock, as well as his eloquent nephew, Francis Hume Scott, of the First Church, Roanoke. Aside from the great contribution of consecrated personality this church has most liberally supported every cooperative cause of the brotherhood. Its present membership is 196.

On Sunday, August 28, 1932, F. H. Scott of Roanoke preached the sermon at the centennial observance.



Seventh Street Christian Church, Richmond, Virginia



LAST year the Federation of Christian Churches sponsored a missionary project among our churches in Memphis. It was my good fortune to be invited as the guest speaker on the day when all the churches brought their exhibits together at the Linden Avenue Church. It was a very picturesque occasion as well as one that was instructive and inspiring. Those who were present were so eager for others to share in the helpfulness of the project that Dr. Walter White, Linden Avenue's pastor, agreed to leave the displays in their places throughout the week and to keep open house that all the Disciples in Memphis might benefit by the portrayal of our missionary work abroad.

The plan was to have all of the ten foreign fields represented but there were only eight churches participating so Jamaica and Tibet were omitted.

I requested that pictures be taken to help other groups to visualize the work. Some of them are published herewith.

In the words of Mrs. J. Eric Carlson, this is how they did it.

"After each church selected the field they expected to portray, each began gathering materials (pictures and articles) from back numbers of *WORLD CALL*, back numbers of the *National Geographic Magazine* and from headquarters. A study was conducted throughout the church in the departments of the Bible school, women's groups, circles, etc., by means of stories, plays, posters and slides. Where time permitted correspondence was carried on with some missionary on the field. In some cases, the missionary sent photographs of his work, the people, mission property, etc., which were very helpful.

"While the materials used in the handwork were not uniform, they were very simple. Most of our churches used lightweight cardboard for constructing houses (in fact, most of it was saved from laundry bundles) and those portraying countries where tile is used for roofing, utilized corrugated paper to simulate tile. Some of the churches stuccoed their houses with a composition made of torn newspapers, thoroughly soaked in water, and to which plaster of Paris

The World Comes to Memphis

By LELA E. TAYLOR

was added as it was used. This also made excellent compound walls.

"Dolls were made of very lightweight insulated copper wire and dressed in crêpe paper. Some trees were made of heavier wire, using crêpe paper for leaves and for wrapping the trunk. Other trees were made of pieces of sponge using poster paint or cake coloring to dye them. One church made a very attractive hedge with small pieces of rubber sponge, colored with paint. Very effective cactus was made by dyeing long narrow pieces of sponge. Another church set up its exhibit on beaver board, painting the board green to indicate plots of grass and using narrow strips of fine sandpaper to represent sanded walks.

"Cut-out maps were secured from headquarters by some, and were very effective when colored and completed. Products maps were made by using an outline map and placing pictures of, or small quantities of commodities, minerals, grains, etc., on the map in the localities where they were produced. One church made relief maps on three-ply board, using a composition made of two-parts of flour, one part of salt and just enough water to make mixture pliable."

Any church or group of churches wishing to make our missionary work real to the membership could well undertake such a plan as was so successfully carried out in Memphis.

Missions in Paris

THE missionary work at Paris, Tennessee, has been well emphasized this year by adults and children. The Woman's Missionary Society, the Guild and



the young ladies Circle have all done their part in featuring this work. The mission study book *God and the Census* was studied in the *adult department* of our Bible school, one or two chapters being given each week by some man or woman during the opening exercise of the department.

S. J. Corey's book *Missions Matching the Hour* was used for the first six weeks of nineteen thirty-two, at the regular mid-week prayer service. The minister, A. Homer Jordan, had this in charge. We were particularly interested in this book because it was our great privilege to have Mr. Corey with us in November.

About half a dozen missionary plays were given during the year to which the entire church membership as well as the public were invited. We find the missionary plays a great help in creating and holding interest.

The boys and girls of the junior church have had such an interesting year. Last fall, a very large map of the United States was made, covering a large library table. On this, we marked all our special fields—placing a wigwam and some little Indians made with clothes pins, where our Indian station is. We made Negro children the same way, also Mexican, Japanese, Chinese and European, placing them on the map where we are doing work with and for them. At these various places we placed either schools or churches or both, as the case may be. We became familiar with the names of our workers in these particular fields. In addition to this we had the large wall map of North America which the boys and girls enjoyed coloring and filling in with stars or pictures denoting special work. When our work was completed, the boys and girls took charge of the prayer meeting hour one week and explained the maps and told of our work to the adults—much to the surprise of the latter. This year we hope to make an intensive



study of the Indian and after Christmas turn our attention to China.

MRS. A. HOMER JORDAN.

From Croton to Everywhere

OUR missionary educational activities have been as follows:

Our missionary offering in the children's department in Sunday school has been taken up

each Sunday, during the last hymn, in a brass bowl from China, in the bottom of which is our Chinese name—which means "endeavor." With this as a motto, and the regular giving of small amounts, we easily made a good-sized offering.

Our boys and girls had an airplane race around the world, ten miles being given to either side for each of the following points: Attendance at Sunday school, attendance at church, bringing Bible or Testament, bringing quarterly, passing an examination on the lesson. Each Sunday a boy or girl gave a talk on the place reached, and pictures were shown. It made a very nice little project in World Friendship.

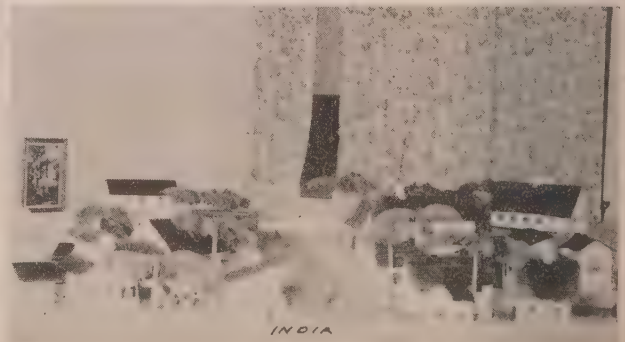
Our Rural Posters, showing the story of production of different foods, rural homes, country schools, the country doctor, country evangelist, costumes of farmers, irrigation, farm implements, etc., are being made by our Intermediate Christian Endeavor. For Rally Day in the fall we plan to have a program showing these, with a program including "Timothy's Tithe" and "Thanksgiving Ann"—two playlets.

I am helping our Boy Scouts dramatize "We Must March" also, which is to help the local Scout funds but will bind the Scouts to mission work in their allegiance.

Our Sunday school intermediates are planning to meet once a month for a World Friendship program, so we shall have something to report next year. We have, for three years, kept good books circulating.

(MRS.) HELEN T. LEACH

Croton, Ohio





endless.”—Bertha Condé.

So long as we serve; so long as we are loved by others I would almost say that we are indispensable; and no man is useless while he has a friend.—Robert Louis Stevenson.

It is not said that after keeping God’s commandments, but in keeping them there is great reward. God has linked these two things together, and no man can separate them—obedience and peace.—F. W. Robertson.

“England needed the truth. It was growing a soft jaw and it needed a blow. Like many other countries we received it. We are tougher in the jaw than a year ago.”—Warwick Deeping, 1932.

When one man eats and another looks on, then the day of judgment comes.—Turkish proverb.

Dr. S. Parkes Cadman, answering the question, “Why do you preachers so often stress feeling instead of reason?” says, “Because reason blunders, whereas feelings are often instinctively right. . . . It is the heart that makes the theologian, the pastor, the philanthropist, the public benefactor. Without the flaming passion, we are cyphers in religion. God’s good news has been explained, defined and argued, but it has to be lived and exemplified before it takes hold of men and women.”

“If we of the West are not ready for cooperation with men of other colors and fail to meet the acid test which they propose, we are headed for the greatest

Sea Salt

“Let your speech be . . . seasoned with salt”—Colossians 4:6

All gall and copperas from
his ink he draineth,
Only a little salt remaineth.
—Ben Jonson.

catastrophe of history. Leaders who do not see this are unfit for positions of responsibility.”—Dr. Kenneth Saunders in *The Heritage of Asia*, 1932.

“Fear clutches at everything, lest it lose something. Faith pours out everything it has, knowing that the supply of life is

“My faith is in the church within the churches, the two per cent, the germinal seed, the spiritual leaven, the inner group of men and women who have been genuinely kindled by Christ’s spirit, and they are today living and thinking above the average, and ahead of the times. Always the real church has been not the dough of the mass but the leaven of the few.”—Harry Emerson Fosdick, July 3, 1932.

“We dream alone, we suffer alone, we die alone, we inhabit the last resting place alone. But there is nothing to prevent us from opening our solitude to God.” (*Amiel’s Journal*.)

Renascence

The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky—
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two.
And let the face of God shine through.
But east and west will pinch the heart
That cannot keep them pushed apart;
And he whose soul is flat—the sky
Will cave in on him by and by.

—Edna St. Vincent Millay.

“The time cometh and now is when ye shall leave me alone; and yet I am not alone, for the Father is with me.” (Jesus.)

“The trouble is not so much frozen assets as frozen feet.”—William T. Foster, economist, before the National Educational Association on June 28, 1932.

“The modern missionary movement has reached India accompanied by imperiously aggressive characteristics, which the East neither understands nor respects. It has yet to learn that these hasty insinencies are not the best way to win a place in the heart of the East for the Christ whom we love and worship.”—C. F. Andrews in *The British Weekly*, Aug. 18, 1932.

Extract from a war sermon preached in April, 1932, in West China by a Chinese: “Situations like the present provide us with an excellent opportunity to examine and practice our Christian faith. Faced as we are with material force we are asked to prove that mental and spiritual force is of greater importance. It is cowardly and futile to hate those whom we call enemy. In our thought of God we need to see the world as he sees it, not as divided into Jew and Greek, Japanese and Chinese, Anglo-Saxon and European, but all of them his children.”

The Church's Hour

The Church's Minister

By W. R. WARREN

THIS is the church's hour of the century. Everything but the gospel has been found wanting. "Only faith, hope and love are above par." The ministry is the voice of the Christ to the age. "And how shall they believe in him whom they have not heard? And how shall they hear without a preacher?"

We are amazed to find that we have been going along for over a hundred years, taking the ministry for granted. In their personal modesty and self-effacement our ministers have failed to preach on the office of the ministry. Privately they have encouraged promising young men to give their lives to God's service and have assisted in their education, but from graduation on each man has been left to look out for himself, though enjoined by the first principles of his Christianity to forget himself.

At last the brotherhood has found a way to look out for those who devote themselves wholly to looking out for its life and growth. October 2 to 9 is to be "The Week of the Ministry." With the greatest unanimity ever manifested in any cause our people are planning to improve that week in magnifying Christ's ministry; with sermons on the ministry; with preaching in churches that have been closed; with midweek services that exalt the ministry, followed by receptions to local preachers and their wives, showing sincere appreciation of their labors and sacrifices; with ministers' salaries, and if possible other obligations, paid up to date; with fellowship in the brotherhood's ministerial age obligation by providing 6 per cent of the church's Pension Fund goal in sixty-day pledges.

The progress of the Pension Fund right through the depression has demonstrated that our people have both understanding and conscience regarding the ministry, if only they have a fair chance for expression. The chief difficulty always has been that the personal modesty and self-effacement of the minister as an individual has caused him to neglect the ministry as a class and as an office. He makes the church's program, and what he leaves out fails to get attention. Then it takes time to change customs and habits of any body of people, however necessary the change may be.

Twenty years ago a few men who were so situated that they could see the necessity of a dependable pension provision for ministers as well as for teachers, government employees and workers in many other lines, began to agitate the question among our churches. The first response was a marked increase

in offerings for Ministerial Relief and its inclusion in the Men and Millions Movement. Then such ministers as were ready for it, over eight hundred, united in the 1919 Pension System, each paying dues according to his age. The early steps of the Survey in 1923-24 showed the necessity for such provision for all ministers and missionaries and led to the appointment of the Commission on the Ministry out of whose monumental work came the reorganization of the Board of Ministerial Relief as the Pension Fund of Disciples of Christ.

The Pension Fund, on the one hand, is collecting dues of 2½ per cent (of salaries) from ministers and missionaries and 8 per cent from churches and societies to build up reserves for the payment of pensions through the long future. On the other hand it is raising a Prior Service Fund of \$8,000,000 to fund Ministerial Relief, and increase the earned credits of the older ministers and missionaries enough to provide pensions of not more than \$600 per year. In spite of the depression enough has already been raised toward the \$8,000,000 fund to justify age pensions of not more than \$252 a year to the hundred members of the Pension Plan who have retired on account of age. Disability pensions, death claims and pensions to the widows and minor children of men dying in active service come out of the dues fund and are now being paid on the full basis set forth in the Pension Plan.

Of course most ministers' salaries have been reduced, not merely 10 or 12½ per cent, but many of them 25 or 33⅓. Not a few ministers are reported as not receiving regular salaries at all but just the cash collections, or what is left after other expenses are paid. The records of the Pension Fund office confirm these reports and reveal many tales of heroism.

Naturally under such conditions there is a great deal of restlessness among ministers and much correspondence with state secretaries and editors.

Every month the Pension Fund is mailing out 663 pension and relief checks to thirty-nine states and six countries. To make these remittances in recognition of self-sacrificing service rendered to our churches and mission fields and to build up necessary reserves the receipts of the Pension Fund for the calendar year toward the \$8,000,000 Fund must be \$358,000. Many churches have pledged their goals in full or in large part and are paying their shares. The 6 per cent plan makes it possible for all others to bear their part this year.

Suggestive, not
exhaustive

The Church Year—1932-33

A guide for
Program Planning



September

Plan a total educational program for the year.

Consider carefully the missionary financial goal of your church and its organizations.

Sunday School Rally and

Promotion Day, September 25 or October 2.

September 25, sermon emphasis on Church Erection.



March

Help your church observe Foreign Missions Day, March 5.

Order free educational materials for the Easter observance.

World Day of Prayer, March 3. (Interdenominational for missionary women.)
Pastor's Classes.

October

Church School of Missions on Home Mission theme, "The North American Indian." (Six weeks, beginning October 16.)

The Week of the Ministry, October 2. (Pension Fund.)

International Convention, Indianapolis, Indiana, October 12-16.

Order free materials for Thanksgiving observance.



April

Pastor's Classes.

Easter Week of prayer and self-denial, April 9-16.

Easter Sunday, April 16. (Offering in church school for Home Missions.)

Local leadership training classes and schools.
Leadership training missionary education.



November

One-Day Conventions, November 1-20.

State Missions Day, November 6.

November 20. (Thanksgiving Offering for Religious

Education.)

Order free educational materials from the Department of Religious Education for the Christmas observance.



May

Mother's Day, May 14.

International Goodwill Sunday. (Federal Council of Churches.)

Order educational materials for the Children's Day ob-

servance.

December

Woman's Day, sponsored by the Missionary Organizations, December 4.

Christmas, December 25. (Offering in church school for Benevolence—Homes for Aged and Orphaned.)



June

Children's Day, June 4. (Offering in Church School for Foreign Missions.)

Pentecost, June 4. (Christian Unity Day.)

Daily Vacation Church Schools.

Young People's Summer Conferences.



January

World Friendship School and Mission Study Classes on foreign theme, "China." (Six weeks, January 22—March 5.)

Week of Prayer in churches, January 1-8.

Education Day, January 15. (Christian colleges.)

WORLD CALL Week—January 22-30.



July—August

Missionary Education conferences and schools.

Interdenominational leadership training schools, International Council of Religious Education.

Daily Vacation Church Schools.
Young People's Summer Conferences.
Missionary Education through reading.
Get the church missionary library in order.
Promote summer reading.
Young People's Summer Conferences.

February

Christian Endeavor Day, February 5. (Offering for World Missions.)

Race Relations Sunday, February 12. (Federal Council of Churches.)

Emphasis on church attendance, devotional life and evangelism.



Get ready for the next year's program by making detailed plans during the summer months.

Order fall program materials, enlist the workers and move forward.



Miss Lela E. Taylor

AT THE September meeting of the executive committee, Miss Lela E. Taylor was elected second vice-president of the United Christian Missionary Society. She fills the vacancy created by Mrs. Mary Campbell Metcalf's recent resignation.

Miss Taylor will continue as a secretary of the foreign department. She has been connected with that department in various capacities since 1921. Last year when Mr. Yocum was in the Orient representing the Society in the adjustments being made there on account of the realignment of work, Miss Taylor acted as head of the department. So rigorous were her duties and so conscientious her discharge of them that her health suffered, and she has recently passed through a serious illness. She has visited Mexico, South America and Puerto Rico in the interest of the work.

Her coming into the vice-presidency of the society makes her ripe experience and thoroughly sound judgment available in a time when they are much needed. Miss Taylor has made a great place for the work she represents by her capable presentations and her winsome personality. This new responsibility will open wider fields for her consecration and talent.

Missionary Organizations Department Realignment

The necessity of making adjustments in the missionary organizations department to fit the reduced income of the United Society and her own depleted health were the reasons given by Mrs. Alda R. Teachout for her resignation as head of that important department at the September meeting of the Executive Committee. Mrs. Teachout came to the U. C. M. S. from Ohio, where she had been state secretary of women's organizations for five years. She has served as secretary of the Commission on the Ministry and in various other important capacities in state and national councils and will be greatly missed. Her work as head of the missionary organizations department has carried her over the nation, and everywhere

Personnel Shifts

she has gone her path has been marked by new friends and fresh enthusiasm for the world-wide extension of the gospel. Her unsparing devotion, while it depleted her own reserves of strength, gave new life to the cause.

Mrs. Teachout's associate in the department, Mrs. Ora Leigh Shepherd, has been elected to head the missionary organizations department. Mrs. Shepherd's experience eminently qualifies her for this important headship. In addition to the two years she has spent in the department, she was for three years a field representative of the promotional division of the United Society. Her duties in that capacity took her into Texas and the southwest principally, but she is thoroughly familiar with the problems of women's organizations in all parts of the country.

In spite of her heavy duties, Mrs. Shepherd has found time to do an astonishing amount of reading. Every one of the recommended missionary

books have in turn gone with her on her travels, and been read by her in moments snatched between whiles in a busy day. In addition to this she keeps abreast of the swift procession of good books in related fields, so that she possesses a comprehensive grasp of the subjects in which women (and men too) of the churches are interested. Her new position will open for her recognized capabilities a larger field of expression. The Disciples of Christ are fortunate in having a woman of gracious personality, wide experience and thorough consecration for this important post.



Mrs. Alda R. Teachout



Mrs. Ora Leigh Shepherd

Listening In On the World

A Brief Survey of Current Problems in the Light of the Teachings of Jesus

JAMES A. CRAIN

Footloose Youth

OUR vagabond army of wandering boys," to use *Literary Digest's* apt phrase, confronts the churches and the social agencies with a new social problem of major importance. Just how large this army is nobody knows. A writer in *Labor* estimates that there are a half-million youths "on the loose" in this country. The *Washington News* puts the figure at 300,000 and Miss Maxine Davis, writing for *Ladies' Home Journal*, says there are 200,000. Professor A. Wayne McMillen, teacher in Chicago University, after spending a leave from his teaching post in study of the problem, does not even hazard a guess at the number. Nor are they all boys. An increasing number are girls.

Here is a problem to the solution of which pastors and church school leaders and teachers can make a contribution. The problem of wanderlust and its causes should be faced frankly by the church. Young people should be persuaded to remain at home and to face their difficulties where they are known and where they can have the sympathy and support of friends. They should be warned of the hazards of hunger, ill- and undernourishment, lack of cleanliness, the danger of disease and, above all, the moral hazards of "life on the loose." Organized recreation, picnics, camps, playgrounds and, where possible, community gardens and other constructive enterprises will help keep dissatisfied boys and girls from taking to the road.

Hoover's Straddle

President Hoover's speech of acceptance was a great disappointment to those of his supporters who expected him to say something which would justify enthusiastic dry support in spite of the resubmission plank in the platform. At Chicago he took an adamant stand against Senator Bingham and his plank calling for unqualified repeal. At Constitutional Hall he let it be known that he had deserted the militant dries. Rejecting both outright repeal and the present lax observance due largely to the unwillingness of states to accept their share of the task of enforcement, he proposes that "each state shall be given the right to deal with the problem as it may determine, but subject to absolute guarantees in the Constitution of the United States to protect each state from interference and invasion by its neighbors, and that in no part of the United States shall there be a return of the saloon system, with its inevitable political and social corruption and its organized interference with other states." The working out of such a solution and making it effective he leaves to "American statesmanship."

There are signs that the prohibition movement is divorcing itself from dependence upon either political party and resuming its status as a dynamic moral force working toward support of sincere dries in all political parties to prevent the return of legalized liquor in this country. The movement toward state conferences or federations of dry organizations for the purpose of stimulating dry voters to engage actively in precinct, county and state political activities indicates a return of the prohibition movement to fundamental citizenship and less dependence upon "pressure" methods.

Tea Versus Wine

Italy is concerned over the increasing use of tea. Perhaps not so much over the increase of the habit of tea drinking as over the decrease in consumption of wines. The national wine congress meeting in Rome urged that "tea time" be abolished and "wine time" be observed in its place. As usual, the drink makers find a way of linking their own advantage with an appeal to patriotism and self-conscious nationalism. Tea-drinking is disparaged as a beverage unfit for Italians, while wine drinking is praised as a creator of virility. Italy produces no tea,

but she does produce wine and consumption of wine is steadily decreasing, not only in Italy, but also in France, The *Manchester Guardian*, noting that the consumption of tea in France has doubled in the past two years charges, "Though they may not care to say so in so many words, what they want is bigger and better wine-bibbers," which is characteristic of liquor-makers and liquor sellers the world over. The industry has never been satisfied as long as there was another potential drinker to be exploited or a single appetite below the saturation point.

Posters and Peace

American religious leaders have very generally overlooked the possibilities of poster as a medium of instruction and propaganda, notwithstanding the fact that millions spent annually for outdoor commercial advertising brings handsome returns to those who use it. It remained for the French "Office of Graphic Propaganda for Peace" to seize upon the billboard to present its case against war to the French people. One fine morning recently 20,000 billboards throughout France blossomed in a message for peace. A handsomely lithographed poster showed a woman clutching her babe to her breast and screaming in terror as a deadly air bomb descended directly upon her, while a fleet of bombing planes disappeared in the distant clouds. Across the poster appeared the simple statement, *Pour le desarmement des Nations*.

The poster offers the pastor, the departmental superintendent and the Sunday school teacher an almost unlimited field for enlisting pupils in the study of modern social and religious problems. The Board of Temperance and Social Welfare will soon issue a bulletin of suggestions on poster making on such problems as prohibition, temperance, world peace, interracial brotherhood, economic justice and similar themes. A letter addressed to the Board at 309-310 Missions Building, 222 Downey Avenue, Indianapolis, will bring this information to you.

Church Social Service

Are the churches making any contribution to the solution of the pressing problems laid upon social agencies by the depression? That some church social work may be unscientific I am prepared to admit, but after all, pastors and their staffs are finding jobs, buying food, providing clothing, helping with house rent, finding homes for evicted families, counseling with the despairing and helping to maintain the morale of discouraged and disheartened people on a far larger scale than any save those "in the know" realize. From the humblest village preacher to great institutional churches like that of Dr. Johnston Myers, near the south-side slum district in Chicago, the work of helpfulness goes on. Yes, the churches are under a fair share of the burden, besides furnishing the dynamic which motivates the giving of money and talent to the more scientifically directed social agencies.

Moral Myopia

Even churches may have ethical blind spots—or so it would seem from the reports released by the department of justice in connection with the lottery investigation.

It is significant that the government failed to name the church or specify the denomination of the congregation participating in any such transaction. Without knowing the facts, it is easy to guess that it was the sort of church which sees nothing unethical in raising funds through card parties, lotto, raffles and other games of chance. After all, a civilization which enriches itself through organized gambling ought not to be greatly shocked if the accepted economic philosophy occasionally penetrates the churches. Men who sit on church boards and constantly play the stock market on margins cannot be expected to be entirely free from moral myopia in their religious deliberations.

Program

Wednesday, October 12

George H. Stewart, Presiding

EVENING

United Choirs of Indianapolis—A. W. Mason, Conductor.

Praise Service.

Devotions—Paul E. Becker.

Hymn—"My Faith Looks Up to Thee."

Brother Medbury's Contribution to Civic and Educational Life—D. W. Morehouse.

Resolutions from Our British Brethren—J. W. Black. Music.

Charles S. Medbury—R. H. Miller.

Tomorrow and the Day After Tomorrow—Homer W. Carpenter.

Thursday, October 13

Mrs. J. N. Lester, Presiding

MORNING

Conference Each Day.

Devotions—Charles B. Mohle.

The Christian Foundation—Hilton U. Brown.

The German Evangelistic Society—Ludwig von Gerd-tell.

Reports and Business.

Fraternal Greetings.

The Impact of the Gospel on American Life—Lin D. Cartwright.

The Service of Fellowship—John A. Tate.

Business.

Music.

Building a New World—Roger T. Nooe.

Adjournment.

E. M. Waits, Presiding

AFTERNOON

Devotions—Mrs. A. D. George.

The Church of Tomorrow—M. E. Sadler.

The Basis of a Christian Society—R. H. Crossfield.

Music.

Business.

Adjournment.

Day by Day

Tentative Program

October

E. L. Day, Presiding

EVENING

Praise Service.

Devotions—C. A. Hanna.

Hymn—"Have Thine Own Way, Lord."

Anthem—Choir.

Character Creation—A. D. Harmon.

Special Music.

A Noble Experiment—Col. P. H. Callahan.

Adjournment.

Friday, October 14

Joel Lee Jones, Presiding

MORNING

Devotions—B. H. Cleaver.

The Desire of All Nations—J. Warren Hastings.

Our Missionaries.

Business.

Our Testimony at the Nation's Capitol—W. H. Pinkerton.

Printer's Ink and the Kingdom Enterprise—Willard Wickizer.

Music.

Sermon—"Captivity Turned"—Geo. W. Buckner, Jr.

Adjournment.

J. Arthur Dillinger, Presiding

AFTERNOON

Devotions—Charles B. Tupper.

"What Next in Church Building?"—H. H. Peters.

Music.

Business.

"A Precious Jewel"—Mrs. Kent Hughes.

(Benevolence)—C. R. Stauffer.

Adjournment.

Homer W. Carpenter, Presiding

EVENING

Praise Service.

Devotions—Mrs. Kenneth Bowen.

Hymn.

Indianapolis

national Convention

16, 1932

Changeless Values in a Changing Orient—C. M. Yocum.

Anthem—"Exalt His Name"—Choir.

The Church and the Ministry—Dr. Geo. A. Buttrick.

Adjournment.

Saturday, October 15

T. C. Howe, Presiding

MORNING

Devotions—P. H. Moss.

Facing Up to the Problem of Race—Mrs. Wm. F. Rothenburger.

Music.

Called to the Ministry—J. G. Warren.

The Fellowship of the Ministry—Edwin R. Errett.

The World Interest of Churches of Christ—J. W. Black.

Adjournment.

Mrs. James A. Stuart, Presiding

AFTERNOON

Devotions—T. H. Mathieson.

Storm Clouds Over Asia—Harold E. Fey.

Business.

Music.

The Christian Resources—Marvin O. Sansbury.

Adjournment.

EVENING

Praise Service.

Devotions—H. O. Wilson.

Hymns and Anthem.

Wanted, Pioneers—Alexander Paul.

Drama: "The Dream Courageous."

Adjournment.

Sunday, October 16

MORNING

Sunrise Prayer Meeting on Monument Circle—J. H. Goldner.

Morning Worship.

AFTERNOON

Communion Service.

Edgar DeWitt Jones, Presiding

EVENING

Praise Service.

Devotions—James Faulconer.

Hymn and Anthem.

Broken Walls—Fred Cowin.

Our Visit to Our British Brethren—Graham Frank.

Adjournment.

Reduced Railroad Rates to Indianapolis Convention

ALL passenger associations in the United States and Canada have granted a reduced railroad rate to the International Convention of Disciples of Christ meeting in Indianapolis, Indiana, October 12-16, 1932, of a fare and one-half for the round trip with final return limit of thirty days in addition to date of sale. This reduced rate applies where the same route both on the going and return trip is used and also where diverse routes are used.

The selling days on which these reduced rates may be purchased in the United States and Canada are October 8-16, inclusive, *except as follows*: Colorado (except Julesburg), New Mexico, Wyoming, Oklahoma, Texas and Alberta, Canada, October 7-13, inclusive; Arizona, British Columbia, Idaho, Montana, Nevada, Oregon (except via California), Utah, Washington (except via California), October 6-12, inclusive; California, October 5-11, inclusive; and Oregon (via California), Washington (Vancouver to Seattle, inclusive via California), October 4-10, inclusive.

Passengers must reach original starting point not later than midnight of final return date.

Delegates must have an identification certificate to secure the reduced rate. These certificates will be sent to any member of the church *upon request*, accompanied by a self-addressed stamped envelope. Do not delay in filing request for desired certificates.

Yours truly,

H. B. HOLLOWAY,
Transportation Secretary,
222 Downey Avenue,
Indianapolis, Indiana.

A Glimpse of White Swan

By DALLAS RICE

Superintendent of Yakima Indian Mission

THE Yakima Indian Christian Mission is the only work the churches of Disciples of Christ are doing among Indians in the United States and is, therefore, our one opportunity to influence these primitive folk who have lived so long in our midst and yet remained a separate people. A few weeks ago an Indian woman told us, "My people have always believed in God but the white man brought Jesus and the Bible when he came over in the Mayflower." This was over 200 years ago. How neglected our task, and yet the opportunity to tell the red man of Jesus is still yours and ours.

Our work is largely among the Indian boys and girls during the formative period of their life. By sustained effort, personal contact, fair treatment and patient Christian teaching we hope to train Christian leaders who will be able to teach and help their own people. We also have contact with parents and friends of these boys and girls and others to some extent through visitation. The progress is slow but many things encourage us.

Many people think the Mission is located in Yakima. Frequently we receive letters and packages which have been directed to Yakima and forwarded to us by the secretary of our Yakima Church. People in Oregon and Washington make this mistake as well as those farther away. The Mission is in Yakima County, near the town of White Swan, thirty-two miles from the city of Yakima. A daily stage connects the two places. A recent visitor, arriving in Yakima in the early morning and finding that the stage did not leave till late afternoon, caught a stage to Toppenish and there boarded a branch-line freight, riding in the caboose to White Swan. She ate her dinner in a White Swan restaurant after which the proprietress brought her

the remaining three miles. Now it is not as difficult to get to as it sounds but there is no telephone (the company wants \$600 to extend the line from White Swan) and if you do not have your own car it is wise to communicate with the superintendent if you wish to be met in Yakima.

If you have your own car most anyone can direct you to White Swan, and from there the rest is easy. The Mission buildings are just three miles south of the town. Just follow the electric light poles for no one else in this direction has "gone modern." As you ride along through the sagebrush on the wide gravel road you will be on the lookout for the Mission buildings. Soon they show up at your left through the trees: the large red barn and silo and the substantial brick dormitories, situated near the center of the eighty-acre farm. You soon turn the corner and drive east a bit to the Mission gate and as you come down the driveway there is a fine view of the layout.

There are three main buildings, all of brick construction. The central one, the largest, houses the girls' rooms on the second floor and on the first floor there is ample room for the activities of the combined group of boys and girls. Here we find the dining room, where all staff members and children eat together, the kitchen and milk room, a small reception and living room, a large and attractive chapel room for all religious services, and a good-sized playground. A smaller and newer building on the left is the boys' dormitory, providing a reading room, a playroom, and an apartment for the family in charge of the boys, besides the boys' rooms. The one-story cottage on the right is the home of the superintendent's family. These buildings are grouped in a sort of semicircle, providing ample space for

lawns, shrubbery and flowers. There is a small athletic field in front and farther back a playground, as yet only partially equipped with some homemade swings and teeters. To the rear may be seen the big red barn, garage, implement shed, chicken house and two pump houses, one for our drinking water and all home uses, the other providing water for irrigation.

About two-thirds of the farm is cleared and tillable; and about one-third is under our irrigation system—an electrically-driven pump waters the land from a deep well. Here we raise the best of hay, vegetables, grapes and berries. Excellent grains are raised on part of the non-irrigated land. There is a fine herd of Holstein cattle and some pigs, turkeys and chickens. The products of the ranch are used to feed the "family" and thus the farm to some extent helps to supplement the missionary gifts. This Mission property is located in the midst of the Yakima Indian Reservation in the south central part of the state of Washington. We are thirty-two miles from Yakima City (population of 25,000) and three miles south of White Swan (300 population). The latter town is named for an old Indian chief who was noted for his fairness in dealings.

The most important part of the mission—the part for which everything else exists—is the group of twenty-eight Indian boys and girls who live with us while attending public school in White Swan. Most of these live so far from school and some in such poor homes that they could scarcely get an education but for our help, nor would they be so well fed, comfortably housed or have the advantages of a Christian home such as we try to give them. Each child cares for his room and is detailed every two weeks to some special task by which he earns his board and room. (The parents are required to pay \$15 entrance fee for each child.) The girls wash dishes, set and wait tables, prepare school lunches, clean floors, woodwork and windows, dust, iron, mend and sew, as well as a great many other tasks. The boys help keep their dormitory clean and work out of doors on the ground and farm. We are interested in teaching the children habits of cleanliness, hygiene and health, as this knowledge is greatly needed among their own people. Of almost equal importance is the teaching of honesty, industry and thrift in their daily routine of work, and it is thrilling to enter the main building to the melody of "Onward Christian Soldiers," "To the Work," "I Have a Friend," or "Open My Eyes" (their favorites) as they go about their various tasks—often new and unnecessary to them, as their own homes are not



Administration Building and girls' dormitory, Yakima Indian Christian Mission, White Swan, Washington



Barn and silo, White Swan, Washington

usually permanent enough to demand or encourage cleanliness and beauty. But our main work and desire is to lead them to Christ and the more abundant life in him.

The group ranges in ages from six to fourteen. Our program of activities then

must be as varied as possible to appeal to the different age groups and the various interests. There is a special time to help with their public school work one night each week. One night each week we have supervised play for all, and another night is given over to sponsoring a Boys' Club and a Camp Fire group, Tuesdays and Fridays each week are set aside for chapel services where singing, prayer and Bible study are emphasized. Our Sunday services include three Sunday school groups and our own communion and worship service, where the superintendent brings a brief message in the morning; and two Christian Endeavor societies meet in the evening. One fourteen-year-old chap prayed thus in Christian Endeavor one Sunday, "Dear Jesus, I thank you for all the services we missionary kids get to go to here. Help us to learn more about Jesus." Several non-Christian parents have said, "We want our children at the mission because it is Christian." They see



Richard Kysar Memorial Building which houses the boys at White Swan, Washington

the need for this training which we through you are able to give. Some of our young people are already Christians and we must enlarge our program to hold them true.

Letter Written by a Chinese Lady to Col. and Mrs. Lindbergh After Their Visit to Nanking

Dear Colonel and Mrs. Lindbergh:

My husband and I took our two babies to see your plane on the lake the other day. We took our babies because, little as they are, we want them to see the symbol of a great and good spirit, hoping that they may in an unconscious or mysterious way foster a similar spirit within themselves.

We can hardly tell you how deeply moved we were as we stood in front of your little plane, little in comparison with your great courage, in comparison with the service you have done, and continue to do even when you are on a visit here, and little indeed in comparison with the great spiritual message she has brought. There stood this plane which has traveled thousands of miles over mountains and seas, braving fogs and storms. She has not come to do destruction, not to open up trade routes, or for any other ulterior motive which the world knows only too well. She comes as a messenger of Peace, of good will. She comes to bid us cheer. The sight of her peacefully perching on the lake moved me to a depth deeper than tears. She is the Angel, the Dove of Peace, and there she is amidst all our tribulations, in this troubled and stricken land of ours, stretching out her wings of peace! How rare it is to see such a sight . . . in this land! We have known so much of ill will, of hatred, of suspicion, of greed, of injustice and of brute force that we hardly recognize the Angel of Peace.

We deeply regret that you have come in such an hour when the entire people are groaning under sufferings inflicted both by unfeeling Nature and by still more unfeeling mankind. What with floods and communists and wolfish neighbors whose hunger increases with each feeding, my country is in the throes of agony. You have come and found a nation in mourning. You have come and found a people in sackcloth and ashes. If she has not welcomed you with uproarious cheering and hilarious greeting it is simply because her heart is too full and her eyes too wet. But even through our tearful eyes we bid you welcome! Thrice welcome! You Angel of Peace! Measure our welcome not in the form of public demonstrations but in our hearts where we shall cherish this rare and beautiful experience. The more beautiful and rare since you have come at such a time when our nearest neighbor deals a most severe blow on a sorely-inflicted people. To myself it is an experience charged with spiritual significance. The sight of this Angel of Peace and good will has opened up for me in my despair, a new world, a new universe, a new hope amid our hopelessness, and a promise for a better and brighter dawn.

Accept then from me and my family our heartfelt thanks and let me voice the deep gratitude to you of numerous people for this visit and for your sympathy expressed by your services in the flooded areas.

Most sincerely,

ROSALYNDE HAN CHANG.



A Service of Worship for Thanksgiving

By HAZEL HARKER

Prelude.—"Stand Up, Stand Up For Jesus" (new tune) or "The Fight Is On."

Processional.—

Hymn.—"Come, Ye Thankful People, Come." *All*

Prayer poem.—By a Junior.

For the happy seasons that come and go,
For blossoms and fruit, for frost and snow,
For the leafy woods where the shadows play,
For the streams that ripple fast away,
For the long, bright days and the starlit gloom,
The merry days and the coming home,
We give God thanks.

All our years are glad with the gifts He sends,
With study and play, with love and friends;
The world is a wonderland strange and rare
That offers us treasures everywhere
The wind's whispered secret, the bird's glad call,
Sunrise and sunset, we love them all
And give God thanks.

Hymn.—"For the Beauty of the Earth." Juniors.

Psalms 100.—Juniors and Intermediates.

Hymn.—"O God, Beneath Whose Guiding Hand." (Optional) or "America, the Beautiful." *All*

Prayer.—By a young person.

For that Pilgrim band that crossed the stormy ocean so many years ago in search of religious and political freedom, and enduring the hardships of a barren and unfriendly land, made it yield a plentiful harvest and a home—for their courage and strength and thankfulness to Thee—we thank Thee, Lord.

For all our great men in the years that have come and gone who, putting the good of their country first, have striven to uphold the high ideals upon which our country was founded; for men today who have the courage to stand against the selfish, weak or cunning ones who would tear down rather than build up our nation's ideals—we thank Thee, Lord.

For the Church which has ever been the bulwark of the State, which has inspired all high ideals and noble efforts through the years; for the Church to which men have turned in every hour of stress and strain and for its clear call to noble, sacrificial living—to love and service for the Master—we thank Thee, Lord.

Poem.—By an Intermediate

The Church is sought today on every side;
Men turn in blank despair from other things;

Grave cares the troubled world submerge.
No longer now do men the Church deride,
They see their worldly gains all taking wings—

True values in this day we see emerge.

How can the Church of Christ this challenge meet,

As men in desperation turn for sight
And ask, at last, that she will lead the way?

First, all must come together at the feet
Of Jesus who alone can give the light
To lead this groping world to a new day.

The Church of Christ must be a beacon, bright,

To help men find anew that Narrow Road
And order once again their lives by love;
The Church must lead in teaching ways of right—

Must show that Christ can lighten every load;

The Church, the saving power of God must prove.

Hymn.—"Far and Near the Fields Are Teeming." *All*

Poem.—By a Senior or Young Person.

The church of God is a holy place,
Where men and women, children and youth

May gather to worship Almighty God.
And sing praises unto His most Holy Name.

God's holy church accepts as its task
The sacred ordinance of its teaching ministry—

That the feet of little children
May be started in the pathway that leads to God.

That youth may come to interpret life
In the terms of Jesus' teaching;
And all open-minded people of all ages
May catch new glimpses of spiritual realities

And comprehend the possibilities
Of a finer Christian social order in the world.

So shall the people of every church pledge themselves

To support Religious Education
Without which there is no hope for the church in the future

Nor the establishment of the Kingdom of God upon earth.

ADA ROSE DEMAREST.

Acrostic.—Eighteen Primary children.
(Each should carry the large cardboard letter with which his verse begins.)

R emember now thy Creator in the days of thy youth.

E very good and perfect gift cometh from above.

L ittle children love one another.

I was glad when they said unto me,
let us go unto the house of the Lord.

G od loveth the cheerful giver.

I will give thanks unto the Lord with my whole heart.

O Lord, our God, how excellent is Thy Name in all the earth.

U nto Thee, O Lord, will I sing praises.

S how me Thy ways, O Lord, teach me Thy paths.

E ven a child is known by the work of his hands whether it is good or evil.

D epart from evil and do good.

(The) U nrighteous shall not inherit the kingdom of God.

C reate in me a clean heart, O God, and renew a right spirit within me.

A ll the paths of the Lord are loving kindness and truth unto such as keep his commandments.

T he Lord is my shepherd, I shall not want.

I will praise Thee, O Lord, with my whole heart.

O ur Father, who art in heaven, hallowed be Thy Name.

(A) N ew commandment give I unto you, that ye love one another.

Quartet.—"O Word of God, Incarnate." Young People.

Statement by the Sunday School Superintendent.—

This year, as you know, our special emphasis for our Thanksgiving season has been upon the church and its work of religious education. Jesus spent much of his time teaching about God's kingdom of love and training his disciples to carry out a teaching program as the foundation of the church. In so far as the church recognizes and carries forward a program of education in Christian living it may hope to succeed. We must recognize the unprecedented opportunity at the present time and recall the words of Jesus when he said, "Lift up your eyes and look upon the fields, that they are white already unto the harvest." Our church through its national headquarters offers every church help in planning a program of religious education which will include Evangelism, Trained Leadership, Stewardship and Fellowship made possible through the work of our church, Sunday school and all auxiliary agencies. This requires specially trained workers, Field and State workers, Institutes, Training Schools and Conferences. The work of the department of Religious Education is vital to the life of the church.

Offertory. (May be brought by department secretaries or collected by ushers.)

Hymn.—"Bringing in the Sheaves."

Benediction.—

Echoes of Church "Doings"

Note: What thirty-seven churches in fourteen states have done in the way of special missionary educational projects will be suggestive and helpful to other churches for the program of activities during the coming year.—JOY F. TAYLOR.

Planning for the Whole Church

FORD A. ELLIS, minister of the Central Christian Church, Pueblo, Colorado, writes: "The pressing claims of the local work can and often does exclude the wider realm. The church leadership that neglects to inform the church on the 'utmost part of the world,' is courting a decreasing congregation. In Central Church, Pueblo, two avenues are effectively being used to impress the need, importance and dignity of missions upon the mind and heart of the church constituency:

"(1) The pulpit—by startling facts and gripping stories from our missionaries is an effective means of inspiring the church.

"(2) Group education by grading. The results are beyond comprehension. Under the auspices of the woman's missionary society, our church is receiving effective missionary information through the Little Light Bearers, the Junior Congregation, the Triangle, Girls' Circle, Guild and Missionary Society."

Mrs. C. E. PerLee, wife of the pastor at Cheyenne, Wyoming, writes of a novel and successful experiment in conducting an intensive period of missionary instruction during the summer months:

"We have placed a course in mission study in three departments of our church school in the summer quarter, the Primary, Junior and Junior High school. This material takes the place of the regular quarterlies. It is conducted by the regular teachers in each department. We have done this for two reasons:

"First, our teaching force is greatly reduced during these months and usually only our most regular pupils are in attendance, which make it practical to have less classes and more in a class.

"Second, we find that we can take this time for some special course of study that we cannot get time for in the rest of the year. This is welcomed by both teachers and pupils. We have found through past experience that the pupils like this change and needless to say they gain a more thorough knowledge of missions than is possible through the once-a-month program only. Worship programs are used as usual and then followed by a period of missionary instruction.

"Story, research work, conversation, discussion, exhibits and activity projects constitute the methods used by the leaders in this forty-five minute period. We are using such texts as 'The Golden Sparrow' in the Junior Department: 'The Call Drum' in the Primary and 'Treasures in the Earth' for Intermediates. We find these texts to be suitable for both leaders and pupils."



Mrs. G. E. Prewitt, of Odessa, Missouri, says: "Our Thanksgiving, Christmas, Easter and Children's Day programs have been more practical this past year, since they have been presented in the form of plays, setting forth good lessons of the results of the work of our benevolent homes and the work on the foreign fields. Our society is also stimulating missionary reading by contests and book reviews, and we are planning to have many more WORLD CALL readers by using more articles from WORLD CALL this year. If we but educate ourselves, the more we will work for, and give to missions."

The Church School of Missions

Nine churches from as many different states sent interesting reports of their annual School of Missions. The fact that the Central Christian Church of Danville, Illinois, under the leadership of John A. Foster has just observed its sixth annual school indicates the effectiveness of that method for this church. Two hundred and fifty different people attended during the six nights, with a total average attendance of one hundred and fifty. The report of this school will be given in full elsewhere.

Another Illinois church has observed this method of missionary education for four years—namely, the church at Normal, Illinois, with Samuel E. Fisher as minister. Four graded groups met for the four Sunday evenings of March with a total average attendance of 163. The pastor writes:

"Our school is always a cooperative enterprise, the church furnishing the hour for meeting; the Bible school, the workers and organizations; and the woman's missionary society, the materials."

Special commendation is due the Women's Council of the First Christian Church of Charlotte, North Carolina, who without the leadership of their regular pastor through his long illness and with a small church membership, sponsored a very successful school of three groups. The average attendance was about sixty-five. The final session of the school was held on Foreign Missions Day, with a program in which each of the three groups presented some dramatic feature of the fields in which the Disciples are carrying on missionary work. They are planning to have a "bigger and better school for next year," reports Mrs. W. S. Obenshain, president of the Council.

"The Adults of Kern Park Church of Portland, Oregon, for one week in January, studied S. J. Corey's recent book *Missions Matching the Hour*, following the study period with devotions and either a guest speaker or lantern slides. Three evenings were given to foreign work; two to state missions and benevolent work; and the week closed with the WORLD CALL pageant—"I Heard Him Call". The average attendance was fifty-five," says Mrs. R. C. Howard, secretary of the school. (Note another clever idea used by this church in stimulating interest in the lives of our missionaries as reported in "The Missionary Organizations' Own Section" in this issue.)

The First Christian Church of Los Angeles, Warren Grafton, pastor; and Frank V. Stipp, secretary of the Filipino Fellowship as dean of the school, always reports some specially interesting and unique features. Mr. Stipp reports their last annual school as follows:

"Our school was really a school of World Friendship. We chose to study the different race groups in our own city. The third Wednesday night of each month was set aside for the study among the adult group. The first night was given over to a discussion by a professor from California Christian College on the general topic of world friendship and race relations. The last was given over to a round table discussion about the various individual tables. The intervening eight occasions were given over to the various groups as follows: Japanese, Jewish, Negro, Hindu, Chinese, Korean, Mexican and Filipino. Each time we had a speaker from one of these groups and usually other numbers by members of that particular race. The people looked forward to these nights and the largest attendance at our Wednesday night services came on these nights.

"In addition to this the various departments in the Sunday school followed our course more or less and had stories and discussions in the worship service

touching on these groups. Also we had parties in which members of these other groups were invited to join with our children. Our young people met once with the Japanese and the Japanese once with them. Also we held an Interracial Banquet including the various races. Our objective all along was to instill an appreciation of other peoples and to show that they had something to contribute to our life. On the whole the school was very successful as a departure from the regular course. This year we shall take the regular suggested topic which is more definitely missionary."

The University Place Church, Enid, Oklahoma, has had a school for several years, and is especially happy over the results of the last one, held on six consecutive Sunday evenings with an average attendance of about two hundred. The adult mixed class used the text—"The Turn Toward Peace," and was fortunate in having as leader Professor Wellman, a specialist in international relations. A visit from Kirby Page stimulated the choice of this text. The college and high school groups found *God and the Census* most challenging; the Intermediates used *Trails of Discovery in China*, which features our own work there; and the Juniors followed the study *Open Windows*, this group meeting in an extended session on Sunday morning rather than in the evening. This school is the outgrowth of the annual activities of the woman's mission study group, "a development of which we are proud," says Mrs. G. S. O. Humbert. Of their plans for this coming year she says:

"We are making the study of the Indians in the United States our major emphasis since Oklahoma is unique in having the five civilized tribes who came to the state over the 'trail of tears.' Two of the largest churches of the state have Indian women as choir leaders; Mrs. Ruth Muskrat Bronson and Princess Atalo also live in the state."

The Waycross, Georgia, church found the church school of missions a new but very successful venture, and it will be an annual event in the life of the church, in the opinion of Mrs. J. C. McLendon, the missionary secretary of the First Church there. The four graded groups had an average attendance for the six

meetings of seventy-three, with thirty-six of the number claiming a perfect attendance record. The adult group (led by three men and three women) followed the study of Mr. Corey's book—*Missions Matching the Hour*. Only thirty members of this small church failed to attend at least one class. The slogan of the school for the coming year is—"Every member of the church attending at least one session."

Mrs. Marlin of Tullahoma, Tennessee, reports a successful school with about 60 per cent of the attendance young people and children under sixteen years of age. This is a "small church but a very active one."

Larger churches find this method most satisfactory also, as is proved by the report of the Central Church of Christ at Des Moines, which planned its school through the world service department for months in advance. The department is made up of a chairman; a representative of the women; a representative of the men; a representative of each organized class; a representative of the Christian Endeavor Society; with the pastor acting as dean. In this case the entire school devoted itself to a study of India with six classes, one each for men, women, business young people, Christian Endeavor young people, the Junior high school, and for the children under twelve. The time of the sessions was on Sunday evening and with an enrollment of two hundred, the average attendance was approximately 170. The pastor, Floyd Bash, writes:

"Total missionary books read 221; posters made 172; two scrapbooks with six hundred items on India; 31 booklets listing names and stations of all of our missionaries; eighteen essays of three hundred words; 394 Bible verses touching on India's problems; 11 original poems; 12 original songs."

He reports that the Christian Endeavor young people not only had the highest attendance but did far more work than any of the other classes. Mr. Bash feels that lasting benefit is sure to follow the reading of great missionary books, and that they are now planning for a better school for the coming year when they expect to study China.

The United Christian and Baptist Church of Duluth, Minnesota, under the leadership of H. J. Armstrong, reports a splendid second annual "School of Wider Horizons," with one hundred and five enrolled. There were two classes for adults, one for young people and one for Intermediates.

Mission Study Classes

There is no space here to allow for the report of mission study classes.

Greenville, North Carolina (W. A. Ryan, minister), and LaBelle, Missouri (R. M. Hutchison, minister), report successful classes. In the latter case an adult home mission study, *The Challenge of Change in Home Missions*, was used with two churches besides LaBelle, that is Knox City and Emerson. This study was given in three sessions of two hours each.

Men and Missions

Oregon, Iowa, Illinois and Tennessee report interesting missionary educational projects with groups of men.

Kern Park Missionary Society, Portland, Oregon, has a men's group of sixteen members who take charge of the program of missions once each quarter, using the regular program material. This is an evening meeting and well attended.

Tullahoma, Tennessee, reports the same plan, as does Odessa, Missouri.

Mrs. John W. Cockrill of Centralia, Illinois, sends the constitution of a men's missionary club of the Christian church there, giving the names of ten men who are serving as officers or actively on committees. The club meets the third Monday of each month and the programs are made up by the men's program committee. Last year their total attendance was forty-two with an average of twenty men. The plan is quite successful for stimulating interest and support on the part of the men of the church.

City-Wide Schools of Missions

Reports of successful participation in such interdenominational observances are gratifying and praiseworthy. Mrs. A. T. Cameron of Tulsa reports active participation in the successful school there; and Miss Dorothy Dennis, secretary of the Wichita, Kansas, Council of Churches reports active participation of our woman's organizations in that school annually.

How One Church Is Developing a Passion for Missions

The story of one year's work at University Church of Christ of Des Moines, Iowa, as told by three of the local leaders.

At the end of this year their loved leader, Charles Medbury, slipped away to his reward. At the heart of his long and successful pastorate was a contagious belief in the world mission of every local church.

Primary Children of Des Moines Church Not Only Give, But "Receive"

MISSIONARY education comes to have a new meaning to workers with boys and girls and to the boys and girls themselves when it is interpreted in terms of "World Friend-

ship"! It is then that the term "Missions" is given life, and opportunity for expression of interest from *life to life* becomes a real and vital thing! What boy or girl is not interested in Pedro of Mexico or Bhaskar of India, or Wah Lum of China or the Playmates of Navajo Land? The success or failure of missionary giving with children is largely

due to the degree of interest with which adult leaders prepare them for giving. To the worker herself it must become more than a matter of giving merely because she has been asked to give—it must become an opportunity to help guide that life into something better because of wider contact with other lives.

They are eager to help! It is ours to guide them in this happy expression of their love for others!

In the Upper Primary Department of our Sunday school we have tried to translate this interest on the part of our children into a definite, active enthusiasm that will develop into a permanent part of their lives. As a staff of workers we plan *together* at the beginning of the year the things that we would like to see accomplished during the year. Everything is lost before it is begun if there is not a "togetherness" of thought and spirit on the part of the workers themselves. We outline projects that we feel we can develop under our plans and then study their relationship to the Special Days on which they are to come to a climax. All of our "World Friendship" study is conducted at the Sunday morning worship hour of the department, inasmuch as we have no week-day session or expanded program. We follow as closely as we can the graded missionary study courses recommended by our missionary education department at the United Society using various suggestions in the study books or those developing locally from our own use of the material.

Stories, posters, pictures, songs, flag salutes, poems, dolls of different countries, clay models and occasionally dramatizations are used as methods of presenting the theme of our work. We usually plan for several consecutive programs on the same theme, leading up to a climax with our special offering, offering boxes having been given out at least two weeks before the offering is to be brought. For example, we have chosen the nursery department of the Colorado Christian Home as one of our special projects. Each year leading up to Thanksgiving and Christmas we stress interest in our benevolent work and use this Home as the aim for our offering. One year we worked out a model of the nursery room of the Home which added much in emphasis and enthusiasm to our work. Last year at Easter time we chose to help the Hazel Green Academy as a phase of our rural work and made a model of the mountain region round about the Academy, using salt and flour, sponge trees (dyed sponges) and built in the cabins in the mountains, the school, etc. For Children's Day we directed our interest to the Children's Special—the Internado in Mexico.

As a recognition of our birthdays we give each child a mimeographed booklet in which we have assembled a series of little prayers, poems and other quotations for children about children of other lands. The cover of the booklet has a map of the world on it and the wording, "The World's Children for Jesus."

We have a reading table on which we try to keep World Friendship books for the children to read as pre-session occupation. We place various scrapbooks here that have been made by the children themselves, or any other material that

is interesting and helpful—sometimes a series of pictures that mean a lot.

All of our project work is done on Sunday morning as pre-session work or as expressional work following the story of the day at the class table. At times different small groups may meet in the Sunday school room during the week to make something that cannot be done on Sunday morning. All along through the year, we use from time to time stories and other material that are missionary in character so that our missionary educa-

Miss Leta Egan has been for many years leader of the Primary Department, and so remarkable in the success of her methods that she was loaned last year to teach in a two-week Laboratory School in Houston, Texas. Miss Lela Carson also has been doing a remarkable piece of project work with the very large Junior Department. The report of her work will be given in a later issue due to lack of space here.

Miss Annette Newcomer for many years state secretary of the woman's work of Iowa reports the unusually successful study of the men's and women's separate groups.

Mrs. Lenora Wallace is without doubt one of the most successful church librarians of any church in any communion. Her report is startling, and explains much of the reason for the background of vibrant missionary interest alive in that whole church membership.

tion could be said to weave itself into our entire program—not being set apart as something entirely extra to be used now and then.

We have had some wonderful experiences in our department and suggest that every Primary Department develop its missionary education program from the standpoint of real life contacts! Out of such a program comes a rather significant little prayer, so meaningful in its expression:

Our Father, you have given us
So much of love and joy today,
That we are thinking love and joy
To other children far away.

LETA EGAN.

University Church.

Adult Mission Study Classes

THE missionary work of the University Church, Des Moines, Iowa, is carried on under the direction of a World's Work Committee. Two groups, men and women, met separately and simultaneously once a month after the prayer meeting hour. The attendance at the men's group

averaged about twenty. That at the women's group forty-three.

Dean Jesse Caldwell of Drake University was secured to lead the men's group. They studied our organized missionary work: the International Convention, the United Christian Missionary Society and special fields as presented by their representatives: Polly Dye spoke for the Japanese, Professor Dennis of Drake for the Mexicans, C. S. Medbury for the Negroes and Arthur Dillinger for the State work.

The women's group, being already informed on our own work, chose the study book *The Challenge of Change* which Professor A. LeRoy Huff used as the basis for an open forum. This was a very enthusiastic group. The seventh and last meeting was a joint meeting of the two groups in which Professor Huff gave a summary of the findings of the women's group.

The studies of both groups were so much worth while that both wish to continue them next winter.

ANNETTE NEWCOMER.

Report of the Church Librarian

AN ABIDING sympathy and enrichment of life will continue to be ours through the years to come because of the information and knowledge gleaned concerning our work and workers, in all our mission fields at home and abroad, from the great number of books and WORLD CALLS read by our members.

	1932	1931
Number of books read during the year 1932 -----	2,204	1,343
Number of WORLD CALLS read during the year 1932----	1,284	907
Number in society reading six books each -----	130	120
Number of our membership reading during past year -----	270	256
Number, not members of our society, reading with us either books or WORLD CALLS -----	121	49

We have had in circulation during the past year approximately 111 church library books and 80 public library books, making a total of very close to 200 books; and many of these were read by from four to seven or more persons. Dr. Medbury remarked to me this last year that our library was growing to such proportions as to be worthy of a printed catalogue. And one of the librarians at the Branch Library thanked me for our help in circulating their books. The deep interest shown in this very important phase of our missionary program is most gratifying.

MRS. LENORA WALLACE, church librarian.

On the College Campus

Board of Education

THE Washington Hotel, Indianapolis, Indiana, has been selected as headquarters of the Board of Education for the Indianapolis convention. Directors and members of the Board of Education, college faculties, and all others related to our educational work are urged to make their reservations direct with the Washington Hotel.

Bethany College

"Freshman Week" at Bethany opened on September 12. This week of orientation and examination is set aside entirely for freshmen, and the various procedures of the week are designed to enable the freshman to start his college work more effectively. Placement tests, adjustment conferences and intelligence tests are a part of the program for the week. In addition there are various social activities which include a reception at the church.

At the beginning of the college year the new men's lounge in Cochran Hall was formally opened. This lounge has been made possible by the Honorable M. M. Cochran of Uniontown, Pennsylvania, who has been a loyal friend of Bethany College for many years. The lounge includes a beautiful drawing room, game room, cloak rooms and kitchenette. It will serve as a social center for college men. The outside of Cochran Hall has been greatly improved by the addition of two terraces and new walks leading to the building.

Bethany College will cooperate with the American Country Life Association in a conference on adult education in October. A number of colleges and universities will be represented at this conference.

The church at Bethany, West Virginia, is conducting the Sunday evening services during the college year along the lines of an open forum. Outside speakers are brought in to address the audience on vital subjects of religion and its application to life. Following the address questions are allowed from the audience. The first forum of the new college year was addressed by Dr. H. O. Pritchard. The morning sermon of that day was preached by President Goodnight.

Bible College of Missouri

Dean G. B. Edwards spent his vacation in Hawaii. Mr. Edwards was the pastor of the church in Honolulu in 1905-7. Dean Edwards writes that he took a few days to visit the Island of Maui where he and Mrs. Edwards, now deceased, spent their vacation in 1906—"one of the happiest of our lives."

Butler College

Butler University opened its seventy-eighth annual session on Sept. 12 after a summer of major administrative and academic changes. The creation of three new divisions, namely, that of student welfare agencies, evening and extension courses,

and a freshman advisory council have been announced by President Walter Scott Athearn. New departments of religious education and clinical psychology are outstanding among the curriculum changes. Nine new faculty members will be on the staff of the regular winter session. Eighteen new instructors will teach in the division of evening and extension courses.

Sons and daughters of ministers will be admitted to Butler University on half-tuition this fall according to recent action of the board of trustees. This action applies to children of all ministers regardless of their religious affiliation. There has been a traditional custom at Butler for fifty years to admit free of charge the children of alumni of the institution who have entered the foreign missionary field. The new ruling has been made to supplement this traditional custom.

Complimentary copies of President W. S. Athearn's new book, *The Minister and the Teacher*, have been mailed to all Christian ministers in Indiana and several over the nation. The book outlines Dr. Athearn's firm belief in moral education and represents years of research which the author conducted in the field of character education. Dr. Athearn maintains that the education of no person is complete without adequate attention being given to the teachings of Christianity. The book will be of inestimable value to the libraries of the various recipients of this gift.

Fraternities and sororities on the Butler University campus raised their total scholastic averages one point last year according to a recent announcement by the registrar's office. Kappa Beta lead the sororities with an average of 1,838, and Kappa Delta Rho stood at the top of the fraternity list with 1,548. The general average of women's organizations was four points higher than that of the men.

California Christian College

To overcome summer unemployment twenty-three California Christian College students have been selling college bonds throughout that state on a percentage basis. Several students will thus earn sums sufficient to pay their tuition and dormitory room. The bonds are "fellowship bonds," each costing the purchaser \$12, and are paid for at the rate of one dollar per month for twelve months, the proceeds swelling the college general fund. This is the second year that this plan has successfully worked in California.

Dr. Charles Rollins Hudson, for many years southern California state secretary of missions and well known to our brotherhood, comes to California Christian College this fall as field supervisor of religious vocations. He is to have direct supervision of the vocational training of all Junior and Senior students whose courses require such training prior to receiving degrees.

President C. F. Cheverton is giving a

series of radio talks under the auspices of the *Los Angeles Times*. The first lecture dealt with the inefficiency of modern higher education, the second lecture, with the remedy for the inefficiency, and the third, with the place and importance of religion in higher education. These lectures have brought an unusual response of approval from radio listeners.

Vaughan R. Harlan closes his work as promotional secretary of California Christian College September 1. He has served the institution in this capacity for seven and a half years, and it is not detracting from the merits of others to say that Mr. Harlan did a unique work in the field of publicity and promotion. We know of no other man in our brotherhood who has manifested equal resourcefulness, initiative and creative ability in the field of publicity.

In leaving his position Mr. Harlan says: "I have as much love for the college as I had on that September day early in the last decade when I entered California Christian as a student. Won't you continue to support it? Then our great state and our churches and business will continue to receive a trained leadership that each so sorely needs for true living."

Culver-Stockton College

The Sixth Annual Young People's Conference was held on the campus of Culver-Stockton College from August 8 to 14 with Raymond M. Hutchison, a Culver-Stockton graduate and pastor of the Christian church at LaBelle, as director. Forty-six young people from northern Missouri, western Illinois, and southern Iowa took advantage of the conference this year.

The student officers for the conference included Miss Martha Schwab, Mount Sterling, Illinois, president, and Miss Dorothy Fogle, Memphis, Missouri, secretary-treasurer.

The advance enrollment of students for 1932-33 is going along rapidly and the indications are that the number in attendance will not fall much below that of last year.

Professor H. C. Harmon, head of the department of education, who has been at the University of Minnesota on a year's leave of absence to complete his Doctor's degree, returned to the Culver-Stockton campus with the opening of school.

Culver-Stockton is including Freshman Week on its program for the first time this year. The freshmen will come to the campus three days before the old students arrive, during which time they will take intelligence tests and be lectured on Culver-Stockton history, Culver-Stockton traditions, how to study, how to use the library, what to expect of a college student, etc.

Drake University

Dr. Olynthus B. Clark, head of the history department of Drake University since 1904, has resigned from active serv-

ice on account of ill health, Dr. D. W. Morehouse, president of the university announced Tuesday.

He is retired on a pension from the Carnegie foundation but will retain his connection as professor emeritus.

Dr. Clark is widely known for his activities along educational and historical lines. He was governor curator of the State Historical Society from 1906 to 1911. In 1907 he founded the round table of the Iowa State Teachers' Association and in 1929 was one of the founders of the Iowa Historical Association.

He holds membership in the American Historical Association, the Mississippi Valley Historical Association and is on the executive council of the Illinois and Iowa State societies.

Dr. Clark is a graduate of Eureka College, receiving his Bachelor and Master degrees in liberal arts in 1896 and 1900 respectively.

Dr. Charles James Ritchey of St. Paul, Minnesota, will be in charge of the history department of Drake this fall. Dr. Ritchey is assuming the post left vacant by the resignation of Dr. O. B. Clark, professor emeritus, who has retired on a Carnegie foundation pension.

In a survey taken last year by a student of journalism it was shown that Drake University leads five prominent universities and colleges of the middle west in the percentage of its faculty named in *Who's Who in America*. This survey includes the University of Wisconsin, the University of Minnesota, the University of Iowa, Iowa State College and Grinnell College.

If one student were to attempt to take all the courses offered in the various colleges and departments of Drake University it would take sixty-nine years to complete the job. This fact graphically illustrates how expanded the modern college curriculum has become. Fifty years ago one could have taken all the courses offered in any college or university in America in a fraction of this period of time.

Drury School of the Bible

Drury College approaches the new year with an unusually large number of freshman applications. Several new Bible majors are in prospect. The School of the Bible stands in a strategic position in the college. This influence in the past years is evident when we recall that more than 2,500 young people have taken courses in Bible and Ethics. Twenty-six of these are filling pulpits over a wide area. The mission field is also represented. The majority of these students, however, are found in the professions such as teaching, law, medicine, engineering and in business and homemaking.

Drury has lost one of her fine young men in the death of Milton Swift, son of the late Dean Carl B. Swift. He would have been a sophomore next year. He was active in the Student Fellowship and all other religious activities of the College. No other student would be missed more than Milton. Milton was an active member of the Central Chris-

tian Church, and was president of the 1932 Ozark Young People's Conference.

Lynchburg College

The Convocation Service for the 1932-33 session of Lynchburg College was held Monday evening, September 19. Various ministers in Lynchburg participated in the service. The Convocation sermon was given by Dr. C. M. Gordon, pastor of the First Christian Church, Norfolk, Virginia.

During the next few months the college will receive two sizable bequests from wills which are now being probated.

Phillips University

Phillips University celebrated the twenty-fifth anniversary of its organization September 17. A historic pageant from Indian territorial days to the cultural attainments of the first quarter of a century was a part of the program.

Two signal recognitions have come to Phillips University during the year. First, the notice from the Republic of France that the Bachelor of Arts degree of Phillips University had been given official equality with its corresponding degree in that nation. The second was the request of the Colegio Internacional of Italy for samples of its methods of book-keeping and administration, accompanied by a stipend and the statement that it is the purpose of that school to adopt the system in its own administration.

Phillips University received in bequest from the late John T. Myatt of Ponca City, Oklahoma, buildings and grounds, unencumbered, assessed at \$108,000 two years ago, to be used as a memorial to Rachel Myatt, mother of the deceased, as an endowment for Phillips College of the Bible.

The local attendance from the graduating class of Enid High School last year was 161.

Randolph College

The next session of Randolph College will open September 12. Through provision made by the Milroy Estate, Dr. John W. Tyndall will continue as dean of the Bible department. An excellent opportunity is offered for young ministers to get two years of Bible study and to lay the foundation for advanced scholarship.

On August 15, Randolph Clark, for whom the college was named, was 88 years old. He was born in the Republic of Texas in 1844, and has been a minister in Texas for over sixty years.

Dr. Clark received his education principally under Charles Carlton, a graduate of Bethany College, and later as a student of Bethany College he came under the influence of President Pendleton and Professor Loos. Thus the influence of Bethany has been extended and perpetuated in Texas.

Texas Christian College

The summer term of Texas Christian University closed with a beautiful graduation occasion—caps and gowns and all that made it just like June. A big crowd by the Honeysuckle Arbor came to honor

the nineteen Bachelors and six Masters, with a masterly address by Hon. Douglas Tomlinson of the All-Church Press, Fort Worth, Alumnus of the Class of 1909.

The Glee Club has a bright outlook for the year ahead. In spite of the difficult financial conditions, the Administration arranged for the return of David Scouler to be the director of Glee Clubs and choruses.

Mr. Scouler had to go to the hospital in June for a minor operation. After recuperating, he went to his home in Michigan for the rest of the summer.

Mr. Sammis has been spending the summer in his Connecticut home. He is full of enthusiasm for the outlook for the band next year. There are some big things brewing in the plans for this Horned Frog Band.

A new plan of Freshmen advisors has been devised, based on the studies that were carried on during the last session, and nearly completed by the end of the spring semester. This plan will be under the general direction of Dean Leftwich, with the dean of women and the assistant dean of women, and a score of chosen teachers.

Texas Christian University suffered a great loss in the sudden death of E. R. Tucker, registrar and associate professor of mathematics. Mr. Tucker had been at T. C. U. nearly ten years and had developed into one of the very best qualified men in all the southwest for the work of registrar. It will be very difficult to fill his place.

Transylvania College

The Transylvania Plan inaugurated during the 1931-32 session will be continued with only minor modifications during the first semester of 1932-33.

President Braden with the assistance of faculty members will again direct the required course for freshmen in the Bible and Civilization. This course will begin September 12 and be completed during the first two weeks. It will include the usual college orientation features and tests for freshmen as well as the lectures by President Braden.

During the same time the sophomores will have an opportunity to complete one half of the fine arts requirement. It is possible to earn two credits during the two weeks.

The Juniors and Seniors will again have an opportunity to devote two weeks exclusively to their major departments.

Old Morrison has already passed her hundredth birthday. In spite of her age she shows little outward indication that she has reached the century mark. Her grace, strength and beauty are admired by all who visit our campus and she seems to impress observers as belonging to the ages rather than to any particular period of time. Long years of continued service, however, have left their mark and the interior of the building is in great need of repair and remodeling. The contrast between the exterior and the interior is very noticeable and not altogether pleasing.

Twice-Born Indians

By Bruce Kinney, D.D., Denver, Colorado, Director of Indian Missions,
American Baptist Home Mission Society

WHITE ARM is a Crow Indian who thirty years ago had never heard of the gospel. In fact it is not known that any of his tribe was then living the Christian life. When he first heard the story of Jesus it sounded good to him; he gave up his allotment for the use of the missionary and took another not as valuable. Several years passed before he could make up his mind to walk in the Jesus Road. Finally he went to a great convention with the missionary and was so impressed that he accepted Christ. Some Indians there, not of his own tribe, helped him to understand the gospel by means of the sign language.

White Arm was asked, through an interpreter, how he knew that he was a Christian. The Indian has a habit of thinking before he talks much on any important matter—not a bad habit. After considering he told the following experience:

"I knew I had a bad heart. It was not necessary for the missionary to tell me that. But I did not know how to get rid of it. The missionary told me to pray to Jesus and he would give me a new heart. I prayed and prayed but it did not seem to do any good. I believed the missionary would not tell me a crooked story so I kept on praying. It was like a dark room, no windows, no light. I could not see. I kept on praying and all of a sudden, just like a man strikes a match, I could see."

White Arm had never read God's Word in any language. He had never heard "The entrance of thy word giveth light," and other similar passages. But this untutored pagan described in his own language the change that had taken place in his soul.

* * *

Buffalo Meat was a southern Cheyenne warrior who led his people in the "last outbreak" of that tribe against the white man. He was considered so dangerous that, when he was captured, he was taken in chains and kept a prisoner in the fortress at St. Augustine, Florida, lest he incite his people to new wars. When finally he was released a mission had been established near his home and his keen mind was not long in detecting the difference this influence had made in his people. He became a Christian and for years led an exemplary life. He was elected a deacon and could be seen serving the Lord's Supper with dignity.

* * *

Gotebo, long a Kiowa warrior, standing on a chair at a great meeting, speaks to more than a thousand Indians of different tribes assembled together. Holding up a walking cane, he says, "When I cut this stick in the forest it was so

crooked that it looked as though it could never be made straight. I wet it and twisted and bent it and put it in the sun. Then, after it had been in a vise for a long time, I whittled and polished it. Now see how fine and smooth it is.

"You see me. I led a crooked life for a long time. I used to go on the raid with my tribe and would attack an Indian camp or a white settlement and plunder it. When I found a sleeping baby of an enemy I would grab it by the heel and throw it into the air and catch it on the point of my spear. Then Jesus took me in his hands and twisted me. How it did hurt at times! Finally he made me straight enough so that I could walk in the Jesus way. Then Jesus took me in. I was a wicked man. I do not see how Jesus could forgive a man like me but he did and he will forgive you if you will follow him. When I was young I never heard of the Jesus Road and the forgiveness of Jesus. Perhaps that was some excuse for me. But you have heard it so that now you have no excuse. Don't put it off longer but take him today."

* * *

John Frost, another Crow Indian, had only gone through seven grades of school but when he was converted he at once began to preach. He had never even read the Bible but a good woman who knew her Book, taught him to apply himself and before long he was given charge of a station among his own people. He has accomplished more for his Lord than many a college and seminary graduate with long training. Listen to him plead with an Indian congregation.

"At one time," he said, "all of us worshiped the eagle. Some part of his body was good medicine to us. Not long ago when I was visiting up in the mountains, at the home of a Christian friend of mine who did not worship the eagle, I saw that he and his boys had caught a young eagle and had chained it to a small platform. I told him that he ought to let it go free, for God meant it to soar in the clouds and not to be tied down. After some talk they cut it loose, but it did not seem to know that it was free to fly. It walked around eating scrapes of meat that had been out of its reach. They tried to scare it away but it would not go. Finally one of the boys took off his coat and whipped it. It looked surprised and then tried its wings and was off. It soared in the air and finally lighted on the topmost peak of a nearby mountain. That is like a lot of our own people. They live tied down to earth by sin, eating scraps of food that they can pick up by the way. They do not know that Jesus has paid the price to set them free from sin, but some are finally startled into

action. They find that they are really free and raise their wings to fly aloft."

* * *

Sherman Coolidge, a full-blooded Northern Arapaho Indian, was found by General Coolidge on the battlefield. The general adopted him and in due time sent him to school. Later he was graduated from college and from Seabury Divinity School, was ordained a priest in the Protestant Episcopal Church, and served as a missionary to his own tribe for almost twenty years. He became a rector of a white congregation, and was advanced to the position of Canon in the Episcopal Cathedral of Denver where he served until his death in January, 1932. His story is told in *Who's Who*.

* * *

Dr. Carlos Montezuma, a full-blooded Apache, was captured by the Pima Indians when he was about a year old and was sold to a white man for thirty dollars. This man took him to his home in the Middle West and treated him like a son. The first language he knew was English and, as he proved very bright, his friend gave him educational advantages. In 1884, at the age of seventeen, he was graduated from the University of Illinois as Bachelor of Science. He studied medicine, was graduated, married a white woman and settled in Chicago where he became an active member of the First Baptist Church. In 1918 when the "flu" got into the Baptist Missionary Training School, Dr. Montezuma was asked to take charge and, although nearly everyone of the faculty and students numbering sixty-five contracted that disease which carried off so many thousands, he did not lose a single case. Dr. Montezuma was at one time professorial lecturer in two medical colleges in Chicago. He was devotedly interested in the Indians, their civilization and in Christian work among them.

* * *

Time and space limitations do not allow me to tell of David Owl (Cherokee), Gabe Parker (Cherokee), Henry Roe Cloud (Winnebago), Arthur Parker (Seneca), Ruth Muskrat Bronson, Ruth Hicks, Richard Aitson, and other outstanding Indians who have done great things for God and humanity because of their love for Jesus Christ. A great host are graduating from schools and colleges or are taking graduate work to fit them for teaching, preaching, and other forms of useful service, all in the name of Christ.

Hidden out in their camps and homes, primitive and untutored but loyal to the Master who has touched their lives, are many Indian men and women who are just as faithful and worthy of mention as are these.—Reprinted by permission of *Missionary Review of the World*.

The Missionary Organizations' Own Section

A Year of Believing

AN EMINENT minister expressing a New Year's wish for a friend, said, "I hope this will be with you a great year for believing." Believing has much to do with our personal peace, and it has much to do with all effort for the extension of the Kingdom of Christ. In these days when troublous questions have arisen and problems have been pressing, "believing" is of vast importance. Carey's grand utterance, "Expect great things from God," was the basis of his other great thought, "Attempt great things for God." Why should not our faith "grow exceedingly" this year? It will if, in sincerity of heart, we pray, "Lord increase our faith."

May this be for you a great year of believing!

Seventeen Million People

By C. M. YOCUM

THERE are seventeen million people living in the territories surrounding our mission stations in the foreign mission fields for whom the Disciples of Christ have a definite responsibility.

Fourteen million of these people can come to our foreign missionaries and say, "I never have had an opportunity to read a word or to write a sentence." Of these seventeen million people we have about sixteen thousand in our various schools and colleges in foreign mission fields.

Ten million of these people can say, "I never have even seen a bank. I never have had a bank account and have not had enough to last me from one day to the next." A great many can say, "I never have arisen from a single meal when I was fully satisfied of my hunger."

Ten million of these people can say, "I never have had proper medical attention in any physical need that has been mine." We have reached about 132,000 of the seventeen million that surround our mission stations in the year that has passed and gone. Ten millions of these out in the fields are depending absolutely upon our hospitals for medical attention.

Fourteen million of these people can say, "I never have had adequately told to me the story of Christ Jesus, Our Lord." We celebrate Christmas for his birth and Easter for his Resurrection. These millions could say, "I never have shared in Christmas or Easter because I never have heard of him who is remembered on these days."

It is our business through the United Christian Missionary Society to do our bit during this year toward transforming a

condition that is expressed by "I never have" to one that is pictured by that cry, "I know Him whom I have believed."

Why—A Missionary Society?

IN SETTING forth the objects of the organization of a missionary society, Article II of the constitution says:

"The purpose of this organization shall be to develop a trained Christian womanhood; to unite them in world-wide service for Christ; to encourage systematic giving for missionary work through the United Christian Missionary Society."

This simple statement is broader and more comprehensive than a careless or hasty reading would indicate. It will well repay every member of a missionary organization to carefully study this section of the Constitution. These are no unmeaning phrases; they are packed with significance.

Missionary organizations afford a specialized training in the principles of life-giving service; a training concentrated on the effort to broaden sympathies, to cultivate an understanding of world problems, to enrich other lives through self-forgetfulness—all for the purpose of bringing to others the joy of living according to the creative principles of Jesus.

These Christian attributes are developed and strengthened through the missionary organizations, and yet it is not uncommon to find persons who overlook all but the last clause, who think the missionary society is organized solely for the purpose of raising money. This is one of its objects, it is true, for without money missionary enterprises would fail, but along with that object is the earnest purpose to develop Christians who shall become witnesses of the gospel in their own homes, their neighborhoods, the communities where they live, and to the ends of the world; and who shall be engaged in the most important work in the world, sharing the reality of God's gift in Christ.

As a rule, the most faithful and regular attendants upon the church service, the most efficient Sunday school teachers, the most liberal and willing contributors to every worthy object will be found among the members of the missionary organizations. This is as it should be.

Every church should be strengthened and empowered in every part of its life because the missionary organizations in that church are training and developing their members in deepened prayer life; an increased knowledge of the missionary spirit and teachings of the Bible; and a clearer understanding of the meaning and application of these to modern life and need.

Every member of a missionary organization should be helped by such membership to grow to the full stature of the Christian ideal by manifesting the spirit of Christ in her outreach to the world.

Hidden Missionaries

THE following questions were used by the missionary society of Kern Park Church, Portland, Oregon, at a luncheon. We appreciate their sharing this interesting contest with others.

How many of our missionaries can you find in the words of these sentences? The last name is given in each instance. Can you name their fields and stations? In next month's WORLD CALL, we will print the solution.

1. If a nun visited a brewer, wouldn't you think it strange?
2. When the cobble stones hurt Vance, did Davis care?
3. If Gordon raised mullen, would Ross help pick it?
4. When the shoemaker meets the butcher, will the hedges rustle?
5. If the wells fail, will the royal jay die?
6. When we have young trout to eat, won't we be livin' good?
7. If Gish snipes Mitchell, will Rambo want to plop her?
8. If the Major picked a lemon, would he still be smiley?
9. Since Granger feels moody, will he help hunt the lion and bear?
10. If the harper drives the Ford up the hill to the mills, will Franklin carry the rice into the miller?
11. If Marx will help Pope transplant them, do you think the birch will grow in the dale?
12. When the carpenter remodels the gray garret for the young ward, will the weaver settle myer and himself in the new havens?
13. If the pool dries up, will Gordon bring the fish back?
14. If we bend 'er any more, will it hurt to row?

How would you like to have biographies of our missionaries in India and China? We will send you the stories of twenty-five different ones if you enclose five cents postage; fifty different biographies sent for ten cents postage. No extra postage needed for one or two. If you want them, tell us so!

Programs for Adult Organizations

For the Leader of the November Program

Topic: The Jesus Road

Dear Leader:

AT THE North American Home Missions Congress, held in Washington in 1930, the Findings Committee on Indian Work introduced its report with these words:

"By our Lord's command we are to preach his gospel to every creature. But there are some to whom perhaps we owe a peculiar and an urgent duty in this regard. Such is the American Indian. It was the pressure of economic necessity, perhaps, which moved us to destroy his world that we might build our own upon its ruins, but we are thereby the more constrained to share with him our present blessings. . . .

"There has never been a time when the white race as a whole has more honestly desired to deal fairly with the red man, and to give him a chance in this new world which we call civilized."

Since both the government and the church are so aware of the needs to be met and are reorganizing their work in order to more efficiently meet these needs, it is an especially auspicious time for our organization to be studying the American Indian. Doesn't it give you a sense of being in the very midst of important activities to be the leader of this November meeting? If I were the leader of this program I think I would start out by calling attention to the three Indian programs assembled under the heading "Good Will Toward the American Indian." On page 2 of your "Program Year Book" you will see the outline. Call attention to the general theme for the first six months, "Good Will to Men." Then go into a review of the two preceding Indian programs, recalling the topics and general contents of each. On the program pages 12 and 14, under the presentation plans, you will find a summarizing of these programs. September was a general program designed to give us new understanding and appreciation as well as wider information. October found us studying the work done by our own brotherhood. And now November turns our attention to the interdenominational work in which we share by our contributions through the Home Missions department of the United Christian Missionary Society. This work is also supported through World Day of Prayer offerings.

"The Jesus Way" was chosen for the topic of this November meeting. The Indians themselves refer to following Christ as "The Jesus Way." I think it is a beautiful expression, don't you? And it sounds an appealing note at the very start of our program. By way of building up background for the program, it will be worth while to tell your group that

of the approximately 100,000 Indian children of school age, about 67,000 are in some school. About 29,000 of these are being educated away from their families in boarding schools. And in these boarding schools, eighty-five in number, the government welcomes the placing of directors of religious work. Thus far, only eight of the boarding schools are provided for through interdenominational church agencies. Religious work directors should be placed in all government boarding schools as soon as possible. You will find more about this in the leaflet material.

In regard to the plans for developing your program, see page 16 in your "Program Year Book" under "Presentation."

1. *A New Day for the American Indian* is a leaflet appearing under the title, "Sunrise for the American Indian." This is rather long but has been arranged for three speakers and can be most effectively used in this way.

2. *Visiting Haskell* is a leaflet under this title and will make a very interesting talk.

3. *Indians We Should Know* is an article in this issue of *WORLD CALL* under the title "Twice-Born Indians." It was written by Dr. Bruce Kinney, a long-time missionary to the Indians by whom he is greatly beloved and trusted.

If you are wanting other material for your program there is an abundance to choose from. See August *WORLD CALL*, pages 42 and 43, for a bibliography of Indian material. I would like to call your attention especially to the Indian issue of the *Missionary Review of the World*, as announced in this bibliography. Most public libraries carry this magazine. Under the study books, the adult book, *Facing the Future in Indian Missions*, might be reviewed or a chapter from it reproduced. The same might be done with *Indian Americans*. By the way, *Indian Americans* gives very good material for this program, as it reveals life among the young people of the Indian schools. You will do well to use it in this meeting. Or, *Three Arrows* might be reproduced. Short reviews of these three books were given in the leaflet "The Book Shelf," prepared for the August program. The dramatizations listed are very good. The set of Indian pictures is lovely! *The Missionary Review of the World*, February, 1932, has a fine article called "Red Brothers."

WORLD CALL—August, September and October—contains considerable Indian material of a general nature. Look through the fine print sections for this. It is all good human interest material and will help enrich your program. If I were to suggest any one piece of this material I would choose the article entitled "The

Spirit of the Red Man Revealed in His Sayings," on page 46 of the August issue. But I think it is all very appealing. You will have your own preferences.

If possible, use in your meeting the items under "Think on These Things," page 17, in your "Program Year Book." The second item may be useful in helping to summarize our Indian study. Do not miss the quotation at the top of that same page. Henry Roe Cloud, a highly educated, consecrated and cultured Indian gentleman, is the president of the "American Indian Institute," at Wichita, Kansas.

As the leader you will want to summarize the findings of the three Indian programs. What have we learned about the Indians? Have our ideas and impressions been altered? Have any old prejudices been swept away? Have our feelings of good will been increased? What are we going to do about it? Can we make plans for larger service? Are there any Indians in our community with whom we can make friends? Perhaps you will want to ask several people to be prepared to state in one sentence what these programs have meant to them. Or you may prefer to do it yourself.

However you do it, you will want to have a strong closing statement in order to get the message of this series of studies "in a nutshell." The longing of the American Indian to be better understood and more kindly treated by white people is well voiced in the question an Indian student asked the religious director in her school, "Why do people always have an opinion of you before they know you?"

I wish I could be present and enjoy the splendid program you are going to have on "The Jesus Way."

Yours for better programs,

ANOTHER PROGRAM-PLANNER.

(E. E.)

For the Fellowship Hour

See "What, Where, When and How" on page 34 of August *WORLD CALL*, under the heading "Putting New Life Into Our Programs," for suggestions. The idea of the "Tepee Meeting" might be used. Several selections of Indian music might be given. If refreshments are served, let them be served from the tepee.

Luncheon Date

During the International Convention a luncheon for members and friends of missionary organizations will be held at the Columbia Club, Friday, October 14 at 12:15 noon. Price fifty cents. Tickets will be on sale at the Ticket Booth, Cadle Tabernacle, from the opening of the convention.

Programs for Young People

Circle

(For young people, ages 18-24)

1932-33: *Fellowship in Service.*

November Theme: *Friendship Fires.*

Worship Theme: *The Challenge of Loyalty.*

Indian Friendships

DOESN'T the quotation of the Dakota Tribe found in the *Year Book* for November, express the loyalty and friendship of the North American Indian as you know him from our recent study? The book *American Indian Love Lyrics*, by Barnes is one of the most fascinating books of poems by the Indian. A short quotation found on page 16 is from this book. Inquire of your librarian for other excellent books of poems which are available.

Use the poem on page 15 of your *Program Year Book*. Notice the line "It has a mission to all earth." What has the Indian given us? What has he to give? Did you discuss the gift of the Indian, beautiful things the Indian makes; music and poetry the Indian has written or inspired; Christian characteristics; foods the Indian has given us?

What longing do you find expressed in the poem? How may we help to answer those desires?

"What Would You Do?"

The material found in the article "What Would You Do?" offers you an opportunity to "think Indian." Do not answer these questions or enter into discussion from your own attitude or viewpoint—remember the Indian hasn't had opportunities for education and religion and inherited custom and tradition has an important place in their lives.

"Friends at Haskell"

"Friends at Haskell" will introduce you to two fine students of Haskell Institute. Haskell Institute is a government school and for some time it has been making a commendable effort in bringing together widely different Indian racial strains and undertaking higher training in certain fields. Efforts have been made to provide, at the secondary level and to some extent beyond, teacher training, business schooling, and some institutional service training, particularly in physical education and athletic coaching.

"The Indian As I Know Him"

The leaflet "The Indian As I Know Him" should not have been listed in the November program as it was used in the September meeting. We regret this error in printing.

December Program

Prepare for the December program. On page 17 of your *Program Year Book* you will find listed free material.

Senior Triangle Club

(For Young People, ages 15-17)

1932-33: *Building a New World Together With God.*

November Theme: *Builders Together.*

Worship Theme: *Builders Triumphant.*

Builders Together

WE HAVE a three months' study of the North American Indian, which has helped us to a new appreciation and understanding of these most interesting people. New books have been added to our libraries and we will want to become even more familiar with our new friends. Always we will remember the opportunity for sharing with the Yakima boys and girls at White Swan as we "Build a New World Together With God."

Service Activities

On page 45 of the October, 1931, *WORLD CALL* you will find a list of things needed at the Yakima Mission. This is our own work supported by our churches. You may wish to plan to share with these Indian boys and girls over and above your regular offering to missions each month.

November Program

Since the November program will be our Thanksgiving meeting let us carefully consider the suggestions found in "Building Helps." This will help us recall the high points of our study of the Indian people.

At the close of the program use the prayer thoughts—"As a Builder of a New World."

"What Would You Do?"

As you use the problems in the material "What Would You Do?" give them careful consideration. Remember these problems are difficult ones for the Indian young people and their parents, and the solution in many instances results in decisions which change all of life. Carefully analyze each situation, not from your own viewpoint, but from that of the Indian in so far as it is possible.

"Indian Friendship"

It is hoped that you have ordered and prepared the play, "Indian Friendship" as it will be helpful in discovering ways in which the church may be of assistance in helping Indian young people.

Indian Poetry

The Indian has written some delightful poetry. Secure if possible "American Indian Love Lyric," by Barnes.

December Meeting

Prepare for the December program by ordering the three bulletins and pamphlets as suggested in "Building Helps" on page 15. Also see if the "Builders' Tools" listed on page 15 are available in your library.

Intermediate Triangle Club

(For boys and girls, ages 12 to 14)

1932-33: *Pioneering with Jesus on World Trails*

November Theme: *Pioneers Among the Disciples of Christ*

THIS month we are to discover how courageously certain pioneers in American life worked to build for us the church we love. It is a thrilling story and additional material may be found in such books as:

A Biography of Alexander Campbell, by A. McLean.

The Declaration and Address, by Thomas Campbell.

A History of the Disciples of Christ, by Fortune.

Trails of Discovery Around the World, (Spring Quarter, 1932).

Perhaps you can go back into the early history of your local church and connect it with Disciples made by some one of the pioneer leaders mentioned in our program. The boys and girls may discover stories of real pioneering experiences among the older members of the church.

The use of a map of the United States in locating the activities of pioneer Disciples will be profitable.

The Story of Boggess' Ride

IN 1893, when it was advertised by the government that Oklahoma Territory would be opened up for settlement, many people began to prepare to go in and stake claims for future homes. Elmer Boggess, at that time pastor of the church at Guthrie, Oklahoma, decided that he would like to stake claims for new Churches of Christ all over this great new territory. The Church Extension Society helped him by furnishing money to buy a horse and the necessary supplies. Mr. Boggess bought the best horse he could find and trained him to jump and run at the firing of a gun. At noon of September 3, the day set for opening up this great new territory, thousands of men and women waited on the line. It is said that every conceivable kind of conveyance was there, some weighted down with household goods and live stock. The little single gauged railroad was jammed, with men even crowding on the roof. Elmer Boggess was there with everything in readiness. When the gun was fired his horse leaped across the line and he raced ahead, reaching the choicest spot in the section, which he staked for the Christian Church. This was repeated many times as he rode at top speed from section to section, driving stakes and reserving lots for future Churches of Christ. *Can we fail such leadership?*

Devotional Study for Missionary Societies

NOVEMBER

Theme: "I Am the Way"

Call to Worship: Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation; he is my defence; I shall not be greatly moved.

Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

Hymn: "Jesus Savior Pilot Me."

The Lord's Prayer:

Scripture: Isaiah 35:8-10; 42:16; John 14:6.

When Jesus said, "I Am the Way," he might have spoken in a voice of thunderous authority but I am inclined to feel that he spoke in gentle, quieting tones, yet with comforting assurance, much as we might speak to an anxious child who has lost his way. And so we are assured and go onward with the sense of confidence and trust that "when we walk with the Lord" we are on the right way.

This theme, "I Am the Way" was chosen for our devotional study to fit in with the program on the American Indian, "The Jesus Way." The Indian has ever been a maker of trails. His very life depended upon his ability to blaze new trails or to follow well-nigh obliterated ones. The trails were oftentimes difficult and full of danger. So his heart quickly responded to Jesus' assuring words, "I Am the Way." He was naturally a religious being, this Indian of the old trails. He longed for some relationship with the unseen world of mystery around him and soon laid hold of the idea of the Great Mystery. He was glad for a Christ who could say "I Am the Way." When the Bible was first translated into his language he understood better and felt surer that God was the God of the Red Man as well as of the "Pale Faces."

On a high, rocky mesa, several hundred feet above the boundless painted desert of the southwest there stands a little village of the Hopi Indians. The path up to this village follows a steep trail worn deep in the rock as through the centuries moccasined feet have climbed up and down. It takes hours to climb to the village but the way is broad and secure, well worn; there is no danger of losing one's way. But in another direction a new trail leads from the village down to a little Mission chapel. The boys and girls from the Hopi village, impatient with the old winding trail have built for themselves a new trail to the little school and church where they are finding a new, more satisfying way of life. For them this new trail is rocky, uneven and insecure in places, sometimes dim and uncertain, but they are determined to know this Jesus Way. Indians are exploring the new trail, the Jesus Road. They are eager to know and follow him who is "The Way."

It is said that it was always the custom of the Indians to meet each day in a morning council to map out the day's plans. This they called, "making the road for the day." How splendid it would be if we always met Jesus in the morning and in council with him "made our road for the day." The Indian, they say, was not easily lost. He knew his way. (The story is told of the old Indian who would not admit that he was lost. "Me no lost; wigwam lost," he explained.) We need to be very sure that Jesus is our way and to keep close to him.

Two-Crows, an old Indian, was called to be an elder of his church. In deep humility he hesitated as to whether he ought to accept this place of leadership but finally he yielded and in accepting the position said, "Youth, beauty, pride, riches, I have nothing of. But I have Jesus Christ in my heart, and that makes me love all about me. There is nothing in me, and when I was reelected to be an elder, I felt that I am not worthy of it, for I stand as on a high hill and all eyes are on me all the time from every side, and when I think of this strong thing, and great responsibility, I almost cry and my heart feels very big, but I just reach up my hand to the Almighty Intelligence and in my other hand I hold all these people so that they cannot leave the road or wander away from God. I don't want to be baptized just on my head, but I want to be baptized deep in my heart. I don't want to give just half of my heart to God, but all my heart and for all the time." And in this spirit he entered into the spiritual leadership of his people. He knew that many people would get their idea of the way through him and he was concerned that he should show them the right way by the way he himself lived. Are we equally concerned?

A very vivid expression used by Indian Christians to refer to the giving up the old way of living is, "Throw away the bad road."

At the North American Home Missions Congress, Mrs. Ruth Muskrat Bronson (Indian) concluded her address with the following story of Michelangelo's statue of David: "It is told that an artist bought the huge piece of marble but blundered so badly in carrying out his design that the beautiful stone appeared to be utterly ruined and was finally thrown into a dump heap. Michelangelo found it lying there among the rubbish and exclaimed, 'Surely an angel hides within it.' He took the marble to his studio, though the people hooted as it was hauled through the street. Under his hand of genius the ruined stone gradually became the statue of David, a thing of beauty and inspiration to all the world. The stone had been so mutilated that Michelangelo had to make his David lean in the exact direction in which the original artist had worked, but out of that very handicap came the statue's greatest beauty. The young Indian people of today are the broken marble. Will the church of God be our Michelangelo?"

Thus there comes to us the call to help the American Indians find the Christ and his way of living. Jesus is the way. He is the way for us, he is the way for all people. But "how shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" And so it becomes our peculiar responsibility to share with the Red Men of our land the message of a Christ who could say, "I Am the Way."

Hymn, or Special Music: "We've a Story to Tell to the Nations."

Prayer: That we may more closely follow his way of living; that we may accept his teachings and his example as our ideal and continually strive to live up to his plan for us. That we may be eager and ready to share the message of Christ with all people. For blessing upon and guidance for Indian Christians who are seeking to follow him and to lead others of their race to him.

Closing hymn: "I Am Thine, O Lord." (First stanza, sung softly with bowed heads.)

EDITH EBERLE.

Echoes From Everywhere

Greater Friendliness Shown

Our new plan for concentrated work in a few selected centers is showing encouraging results. Recently the Livengood family and Bhayaji spent two weeks at each of the four centers where we have workers living outside Damoh town. Several times when approaching a village I heard the children saying as they ran off to tell the news, "Our Sahib has come." They also speak of our "Babu" and "our school." Everywhere we were received

with a greater friendliness than we have ever found before. Last year the head man of the village of Hinoti asked me for a pith topi. I gave him an old one I had. This time when we went there we found him wearing the topi. He even wore it at night at the magic lantern lecture.

One result of the camping season was the decision to open a new outstation at Jortala as soon as it can be arranged. It is a large village with several other villages close by in which the evangelist and

his family can work. We visited the place a couple of times and the head man is quite insistent that we name the date when we will send them a teacher.

The villagers as far as we could learn are taking no part in the movement for civil disobedience that the Congress is trying to push. They seem to feel that the kind of *swaraj* that the congress advocates would bring them more troubles than they already have. In one village a man said to us, "*Swaraj* would be *kuraj* (bad government) so I do not want it."

F. E. LIVENGOOD.

Damoh, India.

An Educational Factor

Colegio Internacional is beginning to be an educational factor in the life of the Republic of Paraguay. Within the past ten days on two occasions, friends of the school (Englishmen) have said that in their judgment Colegio Internacional is the best private school in South America. I hope they are not right. Surely there are some better private schools in South America than is Colegio Internacional. Nevertheless, one can feel a certain pride in our progress. A religious weekly (not evangelical) gives our school an article every issue and in a recent number devoted three articles to the task of convincing themselves that we are not to be trusted as educationalists or as leaders of youth in religious matters. If we merit that much attention we may justly assume that our way of doing things is making an impression upon the life of the community.

A. E. ELLIOTT.

Asunción, Paraguay.

Mission Influence Counts

Recently Grant K. Lewis visited White Swan Indian Mission to give attention to administrative matters. While there he was called upon by the government agent of the Yakima Indian Reservation, accompanied by Mr. Lindquist, an inspector of the Federal Government. These gentlemen gave an extended inspection of our property and work. They expressed themselves as greatly surprised and highly gratified with the present situation. The government agent expressed himself with deep feeling for the fine way in which the institution is carrying on its work for the Indians. He finds that the Indians have the greatest respect for and confidence in both Mr. and Mrs. Rice. He said that Mrs. Rice in particular had an influence over the Indians greater than the government agency itself. Ofttimes there are cases that ought to be taken to the sanitarium or the hospital for treatment, but the government is unable to prevail upon the Indians to go. In such cases he would report them to Mrs. Rice who never failed to go and bring in the case.

He particularly commended the policy of the mission in requiring the active co-operation of the Indian himself in helping to pay the bills incident to residence in our dormitories. Paternalism toward the Indians, across long years, has more than anything else made the Indian a dependent creature.

Vacation Schools And Conferences in China

Our daily vacation Bible schools have been organized by Mr. Goulter and Miss Teagarden for the summer. Well over two hundred children are enrolled and the teachers and students alike are enthusiastic over the classes and the material. The young people who are to attend the young people's conference in Nanking will have their second meeting this afternoon. It is not easy for them to go for the journey there and back will take about eight days and much of it will be done in sailboats. There are eleven planning to attend and they have succeeded in raising a large part of their own expenses.

WENONA WILKINSON.

Luchowfu, China.

New School Building in Pendra

Recently the Middle School at Pendra Road, India, has moved into its new building. This was projected several years ago, and the land was purchased, but it is only during the last year that active steps on the erection could take place. The building stands middle way between the Christian village of Jyotipur and Pendra Road itself, so that it serves equally well both communities. It is also the desire that in other ways the school will take care of the educational and physical needs of all, besides stimulating the ideas of service and brotherhood as they grow out of a knowledge of Jesus and his way of living.

Pendra Road, India.

Enrollment At Colegio Internacional

The enrollment of Colegio Internacional for the year is a little under what we had expected. The total enrollment to date is 279. Of this number 191 are in the primary department and 88 are in the secondary. The number actually attending classes is 263. The total attendance at this time last year was 265. Since we added the fifth year of the secondary department our enrollment at this time should be 295 with 280 actually attending classes. The slightly reduced number of students is no doubt due more to increased prices than to any other factor. All students were charged more for tuition this year than formerly, all boarders pay more for their laundry, and all half-boarders in the secondary department pay more for their meals. These rises in the face of the financial crisis were done intentionally because of some local situations. We never plan to have more than 325 in the school. However our rise in

In Memoriam

Mrs. Sophronia McMinimy (Mrs. O. H.) February 2, 1932, Carthage, Illinois. For many years a faithful member of the woman's missionary society. Age 72.

Mrs. Rose S. Scofield, wife of Judge C. J. Scofield, July 10, 1932, Carthage, Illinois. Charter member of the woman's missionary society organized over fifty years ago. Treasurer of the society and an untiring worker. Age 74.

Dr. John B. Long, August 23, 1932, Indianapolis. Fifty years an active member, twenty-nine years an elder in Central Church, twelve years medical director of Ministerial Pension Fund.

Mrs. Frank T. (Mary Eastman) Day, August 23, 1932, Indianapolis. Lifelong member and many years devoted teacher in Bible school of Central Church.

Mrs. Annie Anderson Clark, widow of Dr. A. J. Clark, August 30, 1932, Indianapolis. Active for half a century in the Central Church, Sunday school and Missionary society.

prices did cut the enrollment this year more than we had desired. (The school has forty-five thousand pesos destined as scholarships for those who need financial aid.) Of the present enrollment 80 are girls and 199 are boys. There are 60 boarders, 61 half-boarders and 158 day students.

A. E. ELLIOTT.

Asunción, Paraguay.

Reaching the Robbers

In former years Murhipar was known as a robber village. Robber bands went about raiding the country. Their chief interest was to steal and to carry home as much of the spoils as possible. Then, just fifty years ago the Disciples of Christ in America decided to send some missionaries to India. They came and a little later settled in Bilaspur. Just as the robbers in the time of Christ were influenced by him, so these were influenced by the Christian message. Soon some land was bought and mission houses built in Murhipar. Good Christian families were sent there to work among the people. A number gave up the old way and became Christians. Years passed. For some it was too hard and they have gone back to the old way. But some have remained. Now we have two Christian families working in the village and a school where sixty or seventy children attend. Every Sunday there is a church service. I have had a class of twenty to twenty-five women all summer and some are wanting to be baptized. The teaching has to be very

simple for none of them can read or write. However, it is encouraging to see how many questions they can answer. They also know a few short verses. One woman when asked why she wanted to be a Christian, said, "To find God." May they find him and may they remain in the Way. But it will be very difficult without teachers.

ETHEL SHREVE.

Bilaspur, India.

The World Shrinking

The wonderful inventions of the age are bringing us all closer together. Asunción is within eight days from Berlin. The Graf Zeppelin and airplanes get letters here from Europe within almost a week. We can hear the Boston Symphony orchestra here as well as you can in Cleveland; that is, if we get invited into a home with a radio. Perhaps within this generation we in Asunción may be able to call up our loved ones in the States, and by means of television exchange smiles and friendly greetings. And to think of being able to hear Seth Parker in the heart of South America and the melody of a North American church choir. It's a wonderful world in which to live. We've got to make it more God's world.

M. L. NORMENT.

Asunción, Paraguay.

Best Year At Luchowfu

The past year has been the best in the history of the hospital at Luchowfu, China. The X-ray machine has been entirely paid for with fees collected from patients. A mother's club has been organized with weekly lectures and demonstrations on child feeding and hygiene and a "Well Baby Clinic" established. A new eleven-bed ward has been added, making the capacity of the hospital sixty-five beds.

Delco Lights In Africa

When I went to America we always had our Christian Endeavor meetings on Friday

nights, and the large room was lighted with three lanterns; if anyone wanted to read a Scripture verse he must go over near a lantern, but now our Delco light is working and we have four electric lights which light up the room nicely. We also have lights in our houses, too. But I am not thrilled about them as I prefer to have them in the hospital where we need them so badly. The Delco was too small to supply church and hospital and since the hospital is so far out, they put them in our houses. The lights make it possible to have a reading room for the boys. We only had one lantern for eighty-five boys so the boys spent their evenings out in the town or out in the paths playing and not where they should be. One other change in our house is that we now have screens. Our house had never had screens and it was hard to study at night due to mosquitoes, and in the daytime the mud daubers built their nests all over our walls. With the house screened we have no further trouble this way, and it is such a relief.

GEORGIA BATEMAN.

Monieka, Africa.

Reducing Food Costs

Among the outstanding improvements provided by the Texas Board this year for Jarvis College, Hawkins, Texas, we list the following:

1. Installing electric refrigerator.
2. Laying of more sidewalks on campus.
3. Extending water-line to Berry cottage and barn.
4. General installation of plumbing fixtures in all buildings.

Last fall the Texas Board appointed a special committee of practical farmers to direct the agricultural work at Jarvis College. They adopted a policy to raise no crops for sale on the market, and to make everything they grow contribute to feeding the students. During the year they purchased a number of sheep, milk cows and feed cattle and harvested one of the best crops in years. The canning department made a record in canning. This was due to abundant crops of fruits and vegetables raised at Jarvis, as well as to the purchase of a canning outfit. Due to this policy and careful bookkeeping, Jarvis is able to report that their students were fed at a cost of \$4.08 per person, per month, in cash outlay.

Three years ago the grocery and meat bill of the college restaurant amounted to \$9,000. This change in policy reduced the cash outlay to \$900.

In Their New Home

We moved into Abra in April and are now living in Bucay. That is where we have always had to leave the Ford and take to the ponies when going farther into the hills. We hope to have a new piece of road finished soon—eleven kilometers. We debated a good deal whether to stop

here or go on farther inland but finally decided on Bucay. The chief reasons for making it Bucay were that we can get into and out of there by car. It will be possible, as long as our old car runs, to get to Vigan Hospital in a day, except perhaps in the midst of one of our big typhoons. The other reason is that Bucay is a sort of gateway through which all Abra mountain folk pass. That is, Bucay is where the river valleys meet.

We had very definite proof of this in our second week in our new home, when we entertained more than eighty different people from four or five different valleys. We had as many as twenty-four for supper, overnight and breakfast at one time. This is very much appreciated by these people and will cost us very little as they carry their own rice and all we do is to provide a few vegetables and a bit of meat or fish for flavor and a place to cook it. They are timid folk when away from home.

Bucay is a nice country town and our home is on the very edge of the village. We have twenty different kinds of fruit and nut trees and plenty of space for garden and chickens.

HARRY FONGER.

Bucay, Philippine Islands

Another Lazarus and Samuel

Some may remember the story of the little Indian baby, afterwards named Lazarus, who was found buried in the sand near Pendra Road, and rescued by Mrs. Springer. Others may remember another little baby boy who was deserted and found covered with a basket in a sandy ravine. He was brought to us in the Bilaspur Hospital and we named him Samuel. These two boys are now in the Damoh Boarding School.

At the close of the sunrise prayer meeting last Easter both of these boys, with ten others, were buried with their Lord in baptism. Our hearts were thrilled with the beauty of the sunrise over the lake and with the joy of these two worth-while lives saved for the Master. Since their tragic rescue both have continued to develop in a satisfactory way. In a recent Bible examination in the school, Lazarus passed with a grade of 92 per cent.

DR. JENNY CROZIER.

Bilaspur, India.

Beautifying the School Grounds

Robert B. Lemmon, chairman of the building committee for the Frances Allen Hall (our new dormitory for boys), Asunción, Paraguay, has also been named chairman of school grounds. Under his able direction many trees have been planted at the school. Mr. Cooper, manager of the Paraguayan Central Railway, recently gave the school a carload of trees. Mrs. Post Wheeler, wife of the American Minister, and formerly stationed at Tokio, has with the help of the Lemmons instituted a Japanese Garden at the Mary A. Lyons Hall.

Hidden Answers

1. "Roses for the living are better than—" What?
2. Who was the representative of Paraguay at the Olympics?
3. What is the record of denominations as to the amount of money spent on themselves?
4. What is the record of Illinois churches in 1832 and now?
5. How did the world come to Memphis?
6. When is the "Week of the Ministry"?
7. Where is the Yakima Indian Mission?
8. How many new subscribers to WORLD CALL on the "Friendship Plan"?

Station UCMS Broadcasting

WE REGRET to learn that Mrs. Ida V. Jarvis of Fort Worth, Texas, recently sustained a broken rib and several bruises, as the result of a fall. We understand that she is recovering nicely.

The Woman's Council of First Church, Lincoln, Nebraska, recently held a memorial service for Miss Olive Griffith, who passed away June 21, last. Miss Griffith was the living link of the Lincoln church from the time of her sailing for India in 1905 until her retirement from active service in 1925. Before going to India Miss Griffith was state secretary for the Woman's Missionary Society of Nebraska for several years.

The staff of Florida Christian Home, Jacksonville, recently arranged a surprise birthday party for Mrs. Bessie C. Reaser, the superintendent. Mrs. Reaser entered the Home as superintendent three and a half years ago, and one feature of the program was the playing of "My Ohio Home" by the Jacksonville Police Band.

Colegio Internacional, Asunción, Paraguay is becoming more and more a community center and Allen-Stone Auditorium is constantly in demand for concerts, lectures and other public meetings. In addition to these contacts, R. B. Lemmon spoke over the radio on the Fourth of July and A. E. Elliott made a talk to the Rotary International Club of Asunción on "Paraguay's Educational Problems," while M. E. Norment's work among the lepers of Asunción is worthy of special mention. Miss Agnes Fishbach is a member of the Asunción Symphonic Orchestra and her cooperation is highly appreciated by that organization.

Miss Mary Irene Orvis, who sailed from New York, July 9, on her return to her work in Asunción, Paraguay, attended the World's Sunday School Convention in Rio de Janeiro, Brazil. The only other delegate from that country was Professor Claudio Pavetti Morin, a graduate pharmacist. Professor Morin teaches botany, geology and mineralogy in Colegio Nacional as well as in Colegio Internacional. It took him as long to make the journey to Rio as it did the delegates from New York, and he also made all the journey by boat. This is the first time that Paraguay has sent a delegate to a World's Sunday School Convention.

Our sympathy goes out to Dr. Donald H. Baker and Mrs. Everton B. Smith of the Belgian Congo, whose father, A. G. Baker of Hiram, Ohio, passed away August 27.

C. H. Dame, of Lakeland, Florida, a guest in the Florida Christian Home, Jacksonville since 1927, passed away September 5, at the age of seventy-two years. He was an elder in the church

at Lakeland and teacher of the Men's Bible class. It was said of him that he was one of the finest Christian characters and that his presence radiated sunshine and cheer.

It is interesting to note that "Missions Matching the Hour" was the theme around which was built the entire program of the Eighth Biennial Convention of the Woman's Missionary Society of the United Lutheran Church in America. It will be recalled that this is the title of S. J. Corey's latest book which has aroused so much interest in missionary circles.



Mr. and Mrs. Donald A. McGavran and children, who sailed for India September 12 for their second term of service

Miss Lela E. Taylor, who bore extra burdens in the foreign department in the absence of Mr. Yocum in the Orient last year suffered from asthma all during her vacation in Colorado and since her return to Indianapolis, September 1, has been confined to her home. We are glad to report that she is now recovering.

Mrs. Terry King of the literature department is recuperating from an attack of asthma at Long Lake, Michigan, at the cottage of Mrs. Alda E. Teachout.

F. M. Rogers of the Benevolent department is again at his desk at headquarters following a severe illness.

Livingston Academy, Livingston, Tennessee, opened its doors August 1 with the largest enrollment in its history—255 students. Last year there were nine teachers with 215 students and this year eight teachers have 255 students under their care.

The Sixteenth Annual Meeting of the National Christian Missionary Convention, the national assembly of our Negro churches, met in Paducah, Kentucky, August 22-28. H. L. Herod of Indianapolis is the president of this convention.

Mrs. Preston Taylor of Nashville, Tennessee, succeeds Mrs. Cynthia L. Martin of Chicago, as national president of missionary organizations. The work which the several departments of the United Society carry on with our Negro churches is jointly supervised by a body composed of five Negroes and five whites. The representatives of the society on this committee are: J. B. Lehman, Mrs. Ora L. Shepherd, Grant K. Lewis, Virgil A. Sly and C. O. Hawley.

The programs and materials gotten out by the missionary organizations' department are not only acceptable to the members of our groups but receive commendation from other boards. At the request of the board of the United Brethren, they were supplied with 3,600 copies of materials prepared for our Circle groups.

In September WORLD CALL we recorded the serious illness of Mrs. W. B. Taylor, wife of the pastor at Jackson, Ohio, and mother of Miss Joy Taylor of the missionary department of the United Society. We regret to record that after her operation Mrs. Taylor did not make the recovery which it was hoped she might, and that she passed away August 15 at the hospital in Gallipolis, Ohio. All of her children, with the exception of one son who was ill, were at her bedside.

Ammie Jean Eales of Bourbon County, Kentucky, was married to Mr. Taylor in 1895, carrying with him the responsibilities, joys and sorrows of his work with churches in Chicago, Ionia, Michigan, Beech Bottom, West Virginia, and recently at Jackson, Ohio.

Unusual tribute was paid to Mrs. Taylor by the press of her home town and the whole community united in honoring her memory. A unique request was made by her when she knew that she was not to recover. She asked that friends refrain from sending flowers for her funeral, and that at a later time set apart for the purpose the money that would have been so expended be given as an offering for missions and sent by her family to the United Society.

The tenth annual series of One-Day Conventions will be held October 31 to November 18, and from November 28 to December 16. Evangelism will be a feature in the conventions.

The One-Day Conventions are appreciated more and more by our people, and last year their total attendance increased from 47,865 to 65,446. The number of ministers who attended grew from 1,750 to 2,143, and the 2,656 churches represented in 1931 was an increase of 459. One hundred and eighty-three conventions have been planned this year in thirty-nine states of the United States and provinces of Canada.

Speaking of Books

My Job—Preaching— With Samples

THE most refreshing book I have read in a year. It is popular, topical preaching at its best. And there is no preaching better than topical preaching. The only dull sermon in the book is the one on "Assurance" in which the preacher avowedly becomes expository. The sermon on "The Man Who Played God" is worth the price of the book. So also are the sermons on "The Wisdom of Will Rogers," and "Amos 'n' Andy." The one on "April Fool" is excellent. It is just such preaching as this that this tense, irritable world needs today. Burris Jenkins does not dogmatize. He scarcely moralizes. That is one of the reasons why he is so convincing. The sermon on "Life's Most Beautiful Adventure" shows this great preacher at his best.

LEE SADLER.

University-Park Christian Church,
Indianapolis, Indiana.

Thunder and Dawn

TOMORROW is upon us. Children born in this decade will outlive the present century if they reach threescore and ten. What will their world be?

This book by the president of the University of Wisconsin is a splendid help to clear thinking about tomorrow's world. After a careful balancing of the prophets of gloom and the evidences of a better tomorrow, the author holds that western civilization has three major needs: a new intellectual renaissance, which will enable us to control the fruits of science and the machine for the social good; a new religious reformation, "clearing the clogged conduits of religious institutionalism, lighting a bonfire under theological vanities, bringing a resurgence of religious vitality and a remarriage of the material and the spiritual"; and a new revolution in industry which will correct such evils as over-centralization, monotony of work, fatigue, unemployment, bad housing. This is a book to be read by every thinking person, and to be re-read by most.

I. J. CAHILL.

The Heritage of Asia

HOW can any book limited to 220 pages, outline in any adequate way, the heritage of 6000 years of culture and religion? One felt prejudiced against the book before it was opened, but after reading the first chapter it was easy to see that Dr. Saunders had such a grasp of Asiatic history and such insight into its cultural heritage that he could outline in a few

pages what the average student could not accomplish in a volume.

There are several unique phases to this readable and informative little volume. The author draws out in bold headlines the characteristics of the civilizations of India, China and Japan. He illustrates by choosing outstanding eras and characters which embody the highest cultures and religions of each. He points out their strength and weaknesses as applied to the present day. In a concise and sympathetic manner he shows the superiority of the Christian ethic as exemplified in Jesus of Nazareth. Dr. Saunders brings his thesis down to the present day by giving a pen picture of the three most outstanding characters of the Orient, viz., Mahatma Gandhi, Hu-Shih and Toyohiko Kagawa.

The book is eminently worth while to all who desire to know Asia. That should be everybody.

ALEXANDER PAUL.

Kagawa

THIS is the first biography of the great Japanese Christian leader who is probably the most talked-of product of Christian missions. Since its subject is still in his early forties, the book does not profess to be an exhaustive study. It is especially valuable in its account of Kagawa's early years. One could wish it were more complete in its discussion of some of the more recent phases of his activity, such as the particular service Kagawa is rendering in connection with the Kingdom of God movement, his work following the great earthquake, and his social settlements.

Dr. Axling is deeply sympathetic with

Kagawa. This is all to his credit, for an amazing number of missionaries in Japan are too busy with the machinery of their work actively to cooperate with this great national. But Dr. Axling would have added to the interest of his book if he had salted it with an occasional criticism. Kagawa is in danger now from his friends. Being the outstanding product of missions, he is in peril from being hailed too fulsomely. One of the best features of this book is its numerous quotations from Kagawa's writings not previously put into English.

New Life Through God

THIS book has sold more than a quarter of a million copies in Japan. It is made up of sermons and lectures taken down as they were spoken and translated into the English as literally as possible from the Japanese idiom. The delicate task of transfer into a western language has been so well done that one can almost feel himself a part of the crowded audiences which everywhere greet this oriental prophet.

The addresses are simple and graphic, yet they display remarkable scholarship. The mainspring of Kagawa's message is never long out of sight. Here is a man who actually believes that God is at work creating a new social order through the power of love *right under our eyes!* Kagawa has the audacity to believe he is having a share in building the Kingdom of God into the present life of the world. It is impossible to read this book with a spark of imagination without sharing this faith.

This is a better book than *Love the Law of Life* which was something of a disappointment to many western readers. One could have wished that this volume had appeared first.

"The Third Day"

EVERY editor secretly nourishes the lingering hope that he may unearth new talent or ability. When I read L. E. Gibson's drama, "The Third Day," I felt that I was on the verge of such a discovery. Although drama is not my field, here was something that I could not put aside and forget. The most dramatic moment in history—the trial of Jesus of Nazareth—is the theme of this drama. It has been treated reverently, powerfully. The resurrection is shown as the triumph of spiritual values over the crafty self-seeking of the forces which played like summer lightning around the Master. Our readers are urged to watch for the publication of this as yet unknown work.

Books Reviewed in This Issue

THE HERITAGE OF ASIA, by Kenneth Saunders, Litt. D. Macmillan Company, N. Y. \$1.75.

THUNDER AND DAWN, by Glenn Frank. Macmillan Company, N. Y. \$3.75.

MY JOB—PREACHING—WITH SAMPLES, by Burris Jenkins. Cokesbury Press, Nashville. \$1.50.

KAGAWA, by William Axling. Harper and Brothers, N. Y. \$2.00.

NEW LIFE THROUGH GOD, by Toyohiko Kagawa. Fleming H. Revell Company, New York. \$1.50.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.



Helps for Leaders of Junior Groups

THESE pages contain not only helps for leaders of Mission Bands and Junior Christian Endeavor, but suggestions for other leaders as well. May we call to your special attention the section on the Children's Special. The helps for junior meetings are based this month as usual on the material found in "Junior World." It is essential that every leader planning to use the suggestions given below have access to that magazine, for the programs given there are the basis upon which these suggestions are made. "The American Family Tree" is the source book for program material suggested for those leaders who want something for Mission Bands in addition to the material in "Junior World."—Grace W. McGavran.

Programs Helps for Junior Meeting

October 9—A Junior Is Thoughtful

YOU have at hand the first-of-the-month issue of *Junior World* for October. There the outline for the meetings in general are given. This may be the first meeting after promotion in the Sunday school. That probably means new members in your Junior Christian Endeavor. A business meeting in which the business of the organization is explained will be necessary. Explanation of how meetings are conducted will be helpful to the newcomers. Emphasis should be laid on the need to save that first-of-the-month issue of *Junior World* to which they will have to go for programs for the rest of the month. If you are having election of officers that will have to be given time. Part of the training of juniors in Christian Endeavor is that of swift, courteous and thoughtful conduct of business. Reports of committees should be made well, and too much time should not be consumed, yet enough time planned for business to really accomplish the work in an orderly way.

The program for this week is a very practical one. Thoughtlessness causes as much trouble as any other one thing. The ability to put oneself in the place of the other person and see how one's actions may hurt, offend or annoy that person is one which is not always natural. Yet it can so easily be acquired. We do not want our juniors to become introspective. Sometimes a brief comprehensive review of some things which seem to annoy other people, of some types of thoughtlessness, and of some results of not thinking, will help the boy and girl to think through his own way of doing things, increase his range of thoughtful acts and decrease the number of thoughtless things he does.

Another angle of the subject juniors can think about is the results of thoughtlessness. A trampled-down garden cannot be replanted in a day. A torn dress may mean hours of patient mending. Hurt feelings of a strange child may mean days of unhappiness before friendship wipes out the memory. A chair broken at the time of the Junior Endeavor meeting may mean a boy or girl without one at Sunday school.

Miss Adams, in her presentation, gives some very practical illustrations of thoughtfulness and of thoughtlessness. The questions at the end of each para-

graph are for group discussion. Often there is opportunity for each junior to give an example of something he knows of along this line, in answer to the question. The use of a blackboard will be found very helpful in making up the lists.

Then under "Something to Do," you will find some real activity suggested. What would make the room better? It may be hymnals that need cleaning and mending. It may be pictures that need mounting. It may be pencil marks that need to be removed from walls. The child who is to lead, and you yourself, will need to have considered the possibilities and then have provided materials with which to work.

The second suggestion is that of making a list of individual things which each child will try to do in the weeks that follow. Each may work at his list alone, then consult you, and you may be able to help him make it broader. A few clear-cut and definite things will be better than a long list of "resolutions" to be forgotten the next day. A clear copy should be made by the child and taken home.

October 16—Our Work at the Japanese Christian Institute

This is the program for the Mission Band or the missionary meeting of the Junior Christian Endeavor. As leader you will find material in the *Junior World*, first. The stories, "Happy Days," and "A Visit to the Japanese Christian Institute," and the article "Going to School" with the little incident "Yayoi's Prayer," will give you background. If you wish to find out more about our work there, the *Year Book of the Disciples of Christ, 1931* will give the latest information. *Survey of Service*, of which your pastor doubtless has a copy, has more information. *Trails of Discovery from Japan to America* which you will likely find in the hands of your intermediate leader has more source material. Then if you wish to use *The American Family Tree* you will find that lesson three is on the Oriental in the United States.

Perhaps it would be best to have this meeting given by the report method. It can be assigned to various members in advance and then the leader can have some things in reserve. If the children do not see *Junior World* the stories can be read to them.

In the material in *Junior World* for the meeting, no activities are given. The group may be interested in dramatizing

the story "Happy Days." Or, the girls might be interested in dressing a doll to send to the Japanese Christian Institute. The boys might make some toys. This will not be possible unless the meeting is on a week-day, but other activities of a similar nature can be worked out. It is possible that there may be a Chinese or Japanese in the community whom the children can have as a guest for the meeting. The last period could be given over to having the guest tell the children something of how he finds life in America and what boys and girls can do to make life easier and happier for strangers in this country.

September 23—A Junior Is Reverent

Here again is one of the very practical topics. There is hardly a group in the country which cannot find something personal and practical to discuss along this line. There was a rather irreverent group once who seemingly had never thought of their meeting room as a part of the church. Several of them had visited other churches. Their description of the way in which people entered the church and the forms of worship they went through led to a discussion of Protestant worship and the possibility of real worship without the forms to "remind" one that it is God's house. Why do we sing? As a sort of rest and time to stretch? Or as a real vital part of worship? Do we choose the hymns because they say what we want to say, or merely because the tune attracts us? Discussion of such questions may help to develop a sense of what the whole purpose of worship is, and may help boys and girls to see that reverence is not only one way of praising God, but helps us to receive help from the services of the church.

You will find that Miss Adams has given very helpful illustrations and suggestions in *Junior World*. Especially in her suggestions for "Something to Do," you will find an activity which you may conduct by dividing the group or by working with it as a unit. If the services are to be planned for Sunday school be sure to clear with the superintendent of the department so that you are very certain that she is willing and anxious to use them. Otherwise why not plan the worship services for the rest of the programs for the month and the first program in November for your Junior Christian Endeavor?

October 30—A Junior Does Not Gossip

This meeting can be a rather lively one. Talking about other boys and girls behind their backs, or even in whispers when they are present, is not unknown in a junior group. A teacher who is not very popular can have her unpopularity much increased by boys and girls who talk in a mean way about her.

You may want to tell the children the story of the woodcarver in Japan who wanted to leave a message to his sons and his sons' sons, and their sons. So he carved three monkeys, one with its hands over its eyes that it might see no evil, one with its hands over its ears that it might hear no evil, one with its hands over its mouth that it might speak no evil. If you can have a small set of the three monkeys at the meeting it may make the point more clear.

A verse from the Bible which may be memorized in this connection which everyone of the group might take for a motto is the one in which Paul says, "Finally brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, etc. . . . think on these things." Where good thoughts and kind thoughts are present, there is no room for unkind thoughts. The verse is found in Philippians 4:8.

The materials given in *Junior World* will start plenty of discussion. Miss Adams suggests for the activity period the game "Gossip." Carefully played it will bring out the point of how the talk about people becomes mixed and changed and how it can be so different from what was started that no one would recognize it.

November 6—The Sins of War

We are approaching Armistice Day in a year when more than ever before Christian men and women are bending their efforts toward the abolition of war. It is also a year when we have seen how one great nation could engage in a war with another great nation regardless of the opinion of the world.

War has been painted in glowing colors. It is time that every human being should know what war really means, in agony, in terror and in its devastating results. The world is growing closer and closer. It is in need of cooperation rather than competition. War settles nothing. It only forces the opinion of the stronger on the one which happens to be weaker.

As leader of the meeting you may be able to help mold the opinion of the juniors. The purpose of this meeting is not a theoretical discussion as to whether it is ever right to go to war. It is rather to paint a picture of what war really is. Strip war of its flags and its bands and let its ugliness appear.

At the same time you will want to guard carefully against morbid curiosity as to deformities, etc., which are the result of war. You can be very matter-of-fact. The hospitals are still full of men who have

been suffering since 1917. But you may have to swing the meeting toward the question of what are some of the positive things which have taken the place of war. For your own background you had better borrow the Teacher's Quarterly of the Third Year Junior Graded Lessons, Spring Quarter, of the Bethany Press. The unit, *World Peace*, which is given there in five lessons will give you background information which will help you guide this meeting wisely. Do not use so much of the material in the quarterly as to confuse the children or spoil the use of it with the third-year group next spring.

The Children's Special

IT WAS in January that the study of the Internado, the Girls' Boarding School, at Aguascalientes, Mexico, was started.

It was originally intended that this study should end in June. But many requests and some other considerations made it desirable that it should be continued through the summer. This is October. The *Junior World* for the first Sunday in this month carries the last of the materials on the Internado as the "Children's Special." There will be stories from time to time about this work. It is to be supposed that a group of children who have studied about these children of Mexico will be interested in hearing more about them from time to time. But as the "Children's Special" the study comes to an end.

There will be no "Children's Special" through November and December, although if gifts for that purpose come in during that time, they will still be credited to the Internado. But there will be no new study started until January when a "Special in China" will be initiated.

China is to be the interdenominational study for January to June and there is a great deal of material going to be available. A list of the material for primary groups appeared on this page last month. You find junior materials listed this month.

Since this study will be formally used during that six months, it seems wise to allow the Thanksgiving and Christmas offerings to have right of way for the two months after the ending of the unusually long-extended study of the Mexican work. It will also give those of you who wish to start that study early in January, a chance to look over the materials and make your plans. You may be interested in knowing how things will "stack up" for the study.

First, there will be the books on China for the study in expanded sessions, Church Schools of Missions, and other similar study groups. Then the Mission Band programs (which are the same as the missionary meeting once a month of the Christian Endeavor) will be on China. The packet of materials on the "Children's Special" will relate itself to information about the specific objects for which the offering sent in to the "Children's Spe-

cial" will go. You will see that careful use of these three types of material will have to be made. Each will dovetail into the others and there is no reason at all why exclusive use of one or the other should be made.

It should be mentioned here that instead of having the Easter offering for the work around the world as has been the custom for the last two years, it will be for Home Missions. Children's Day will as usual be for Foreign Missions. China will not be unduly stressed at Children's Day, the materials for that day being on all our foreign work.

So the children's offerings in the church, if you care to follow the materials being prepared, will be:

1. Children's Special on Mexico through October (although offerings for this will be received till December).
2. Thanksgiving offering for Religious Education.
3. Christmas offering for Benevolence.
4. Children's Special on China (January to June).
5. Easter offering for Home Missions.
6. Children's Day offering for Foreign Missions (may be designated to the Children's Special on China).

Birthdays in the Primary Department

THE superintendent of the primary department of the University Church, Des Moines, Iowa, Miss Leta Egan, has written telling us of the way in which birthdays in her department are celebrated. "One thing we have used this year that has gone across quite successfully with the children is the birthday booklet *The World's Children for Jesus*. We assembled a series of verses and prayers about children around the world and made them up into book form in mimeographed copy, and are giving one to each child on his birthday Sunday. We used different colors for the covers of the booklets and allow the children to choose the colors they prefer."

You will be interested to know just what the books are like. To start with—the covers! She has taken a piece of construction paper and folded it in half. Then laid on it a soup bowl turned upside down, or a saucer, or something round which was just about five inches across. But the trick is to let one edge of the pattern slip over the folded edge, so that there is a straight three-inch line along the fold which is not cut. The rest of the circle is cut around and behold the cover of your book. A map of the globe and the title are mimeographed on it.

The sheets for the inside are made of typewriter paper and are cut in just the same way. There are six or seven double pages for each book. Then on the right-hand page a prayer, a poem or verse of a hymn about children around the world is mimeographed. The leaves and covers are tied together with wool.

Those Depression Blues

WE OUT here in China are always in a situation where we are surrounded by stark want. If it's not famine then it's flood. We are surrounded by banditry and communism, which are practically one and the same thing out here. We are taking our cuts in salary and budgets with all the rest of the world. But we are trying to carry on without complaining about the "depression." We are trying even harder to present a workable Christianity to those needing such help. In the hospital here in Luchowfu we are trying harder to make our Christian services necessary. And we are winning all our objectives including our approaching program for self-support in spite of the "depression." We are determined to stick it out and keep the work open in this needy district in spite of depression, and even if you cut us out of all salary and working budget.

The Lord is with us in this work and prospering it. We hope you will all continue with us with your prayers and what other support you see possible to give.

Last year was the best year this Luchowfu Christian Hospital ever had. This year is much better than last. It has been necessary to increase our bed capacity by two twelve-bed wards. But still all beds continue to be filled and as many more could be used. Our entire staff likes work and is glad to be a part of a succeeding institution. Not more sickness, but a God-blessed Christian service is the reason.

That doesn't sound like "depression," does it? The depression is just as real out here as in America; more real in fact, for it is now just the nth degree of the usual continuous hard times. But we are trying to live it down and do our Christian duties nevertheless. We never would do anything out here if we sat down and waited for good times, or if we remained away from our stations until such a time as there was no danger from bandits or Reds; if we waited until such a time even when the American Consul would "officially" think it safe for us to return to work, we would never get here!

My point is this. Let's tighten up. Let's pull together. Let's try to forget the "depression" for a time. Let's offer the poor old world something adequate and constructive in faith-building.

D. S. CORPRON, M.D.

Luchowfu, China.

If It Had Been a Boy

A WEEK ago Sunday as we were returning from church, a man beside the road stopped us and asked us if we would not take his baby and keep it for him. There they stood beside the road, a miserable-looking group, unhappy, and not too clean, he and his three boys and the babe in the basket. He had trudged in from his village some ten miles away, with the basket on his head and the next child on his hip. The child's mother had run away and left her, just a three-

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month-old baby. He could care for the boys who would eat just ordinary food, he said, but how could he care for a baby taking milk? We told him that if he would go to the right authorities and sign a paper turning the child over to us completely that we would take her. This he did and the next morning brought her over to us at the hospital. He seemed reluctant to leave her, but finally with his three boys he trudged back to his village. The baby's name was Ram Pyari, "beloved of Ram." This we have changed to Khrist Pyari, "beloved of Christ," for does not the Lord Jesus love just such little ones as she?

She is such a good baby, laughs and coos most of the time. When we first got her she had a bad case of dysentery, but that is clearing up now and she is getting used to her change of diet. She lets us know in no uncertain tones when she is hungry, but she is now used to her regular meal time, and is very patient about waiting.

There is a Christian family, who have no children of their own and they may take her when she is quite well. We shall hate to give her up. We have a round basket in which we carry her to and from the hospital. The Indians all marvel that I do not take up a sick baby and bounce her around and talk to her and try to quiet her when she cries. Our ways of caring for her and all the things we do for her have been much discussed. I think it is one of the most useful lessons we could teach.

We have wondered if the father would have been as ready as he was to give up the baby had it been a boy. Also we wonder if the officials would have given their consent so readily had the child been of a high caste family, and a boy. We doubt it. No doubt but that in some way the Hindu society would have cared for it. Poor little girl, in Christianity only can you find the same love given you as your high caste brother.

LETA MAY BROWN.

Damoh, India.

Welcome Visitors at Colegio Internacional

MORE and more Colegio Internacional is discovered by visitors who come to Paraguay. Recently we have had with us Dr. Fred L. Soper, Director of the Work of the Rockefeller Foundation in South America; Dr. Donald S. Wees, representing the Harvard Museum of Comparative Zoology; Mercedes Pinto de Rojo, a Spanish lecturer; Dr. Alvaro Saralegui, Urugayan Minister to Paraguay; Mr. Tippet of the International Products Corporation of New York; two Adventist missionaries from Argentina; Andrew Pride, for forty years a missionary of the Anglican Church in the Paraguayan Chaco; and Edward G. de Pury, a special representative of the United Press. Some notes from the visitors may be of interest—Dr. Soper wrote, "The growth and continued development of Colegio Internacional has been a source

of much satisfaction to me ever since I first came to know it and its splendid staff in 1933. 'May you live forever and may your tribe increase.' " Minister Saralegui records that, "The best proof of my high esteem for Colegio Internacional is in the fact that I have my four children enrolled in it." Edward G. de Pury says, "Your work is a fine tribute to the Anglo-Saxon spirit and you are doing much to build up the future leaders in all the professions in Paraguay." Just a word about Mr. Pride. He is one of the great missionaries of the Paraguayan Chaco. While in Asunción he stopped at the school. He was an honored guest of the Internacional Rotary Club of Asunción, where he had the opportunity to tell them of the changes that he had seen in the Chaco during his forty years there. He was also received by the Minister of the Interior and by President Guggiari.

A. E. ELLIOTT.

Asunción, Paraguay.

Bequests for Pensions

TWO bequests through which those who have departed this life continue to bear their witness to the importance of the preaching of the gospel have just been paid to the Pension Fund of Disciples of Christ at Indianapolis in cash and acceptable securities.

Judge J. N. Haymaker of Wichita, Kansas, was one of the most distinguished laymen of our fellowship. By his will he left \$2,500 to the Pension Fund, along with four other bequests to national causes. This was in harmony with the generous support and the earnest advocacy he had given during his life.

The other bequest has been paid by the executor of the will of the late Mrs. Eva G. Currie of York, Nebraska, widow of John Currie. Mr. and Mrs. Currie were among the loyal and devoted Christians of the last generation in Nebraska, and this will giving \$10,000 each to the Pension Fund, Cotner College and the Nebraska Christian Missionary Society is consistent with their lives.

With Native Supervisors

THE past year was another wonderful year for Monieka. This is the first year we have used the native supervisors. They have taken the responsibility in a fine spirit, having visited our entire field five times during the year. It is because of them that our baptisms total 2,197, and our church membership has reached the total of 7,286. We performed 297 marriages and did not receive any fees for the service. However, the four supervisors did the bigger share; my share was but seventy.

The supervisors have made the entire round of Monieka field since the first of the year and have already baptized 549 candidates.

CHARLES P. HEDGES.

Monieka, Africa.

Receipts for Two Months Ending August 31, 1932

United Christian Missionary Society

From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	\$ 8,953.30	\$1,298.45*	\$ 180.00	\$ 566.50*
Sunday Schools	3,541.72	2,229.51*		9.25*
Christian Endeavor Societies	252.04	22.19*		
Missionary Organizations	6,145.78	1,280.02*		230.72*
Individuals	1,700.99	1,214.54*	1,110.26	516.93*
	\$20,593.83	\$6,044.71*	\$1,290.26	\$1,323.40*

From Miscellaneous Sources

Bequests	\$ 2,712.76	\$2,462.76		
Interest (U. C. M. S.)	10,473.61	1,830.97*	\$ 277.92	\$ 299.16*
Interest (Old Societies)		1,849.52*		
Gifts from Old Societies	2,882.27	134.25*		
Home Missions Institutions	1,766.67	1,298.15*	767.81	2,442.84*
Benevolent Institutions	7,026.89	1,896.97*		80.13*
Foreign Field Receipts				
Annuities			3,000.00	900.00
WORLD CALL Subscriptions and Advertising	3,259.73	269.73*		
King's Builders		262.09*		
Literature	4,075.65	1,384.90*		
Miscellaneous	4,839.72	3,105.34*	151.64	1,546.69*
	\$37,037.30	\$9,569.16*	\$4,197.37	\$3,468.82*

Board of Education

Churches	\$904.13	\$368.84*
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*Decrease.

Individual Cups

Does YOUR Church use this cleanly method? Send for SPECIAL OFFER at low prices. Tray and 36 best glasses and Cover \$9.00. Glasses \$1.00 dozen. Collection and Bread Plates.



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MAKE MONEY AT HOME
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PHILLIPS CARD CO., 11 Beacon St., Boston, Mass.
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WANTED

To Buy Back-Numbers of Year-Book

One Dollar (\$1.00) each is what B. H. Cleaver of Eureka, Ill., will give for Brotherhood Year-Book copies (used, but intact), of the years, 1903, 1904, 1905, 1906 and 1913. Let sellers first write him, to avoid duplicates.

National Evangelistic Association Meets

Preceding the International Convention is the meeting of the National Evangelistic Association in Indianapolis on October 11, 12, with an address by Claude E. Hill of Tulsa, Oklahoma, in Cadle Tabernacle on the evening of the eleventh. On the following day the sessions will be held in Central Christian Church.

Indianapolis Hotels

Name and Location	Rooms	Type of Room	Without Bath	With Bath
Antlers Hotel	200	Single	None	\$2.00-\$3.50
750 North Meridian St.		Double	None	3.50- 6.00
Ambassador Apt. Hotel	100	Single	None	2.50
840 North Pennsylvania St.		Double	None	3.00
Barton Hotel	150	Single	\$1.00 & up	1.50 & up
505 N. Delaware St.		Double	2.00 & up	2.50 & up
Brevort Hotel	100	Single	.75-\$1.25	1.50- 2.50
207 N. Illinois St.		Double	1.50- 2.50	2.00- 3.00
Claypool Hotel	600	Single	None	3.00- 4.50
Washington and Illinois Sts.		Double	None	4.50- 6.00
Denison Hotel	220	Single	1.00- 1.50	2.00- 3.00
139 N. Pennsylvania St.		Double	2.00- 3.00	3.00- 5.00
New Hotel Eastgate	100	Single	1.25- 1.75	1.50- 2.00
E. Washington and New Jersey Sts.		Double	2.50- 3.00	2.50- 4.00
Grand Hotel	75	Single	1.00	1.50
105 S. Illinois St.		Double	2.00	2.50 & up
Harrison Hotel	125	Single	2.00- 2.25	2.50- 4.00
51 North Capitol Ave.		Double	3.50- 4.00	4.50- 6.00
Hotel Lincoln	400	Single	None	2.75- 4.50
117 W. Washington St.		Double	None	4.00- 6.50
Hotel Linden	250	Single	Twin Beds	6.00- 8.00
311 N. Illinois St.		Double	1.25- 1.50	2.00- 3.50
Lockerbie Hotel	225	Single	2.00- 2.50	3.50- 4.00
123 S. Illinois St.		Double	None	2.00- 3.50
Lorraine Hotel	100	Single	1.00- 1.50	3.50- 5.00
201 W. Washington St.		Double	1.50- 2.00	1.50- 2.00
Marott Apt. Hotel	1000	Single	2.00- 3.00	2.50- 3.00
2625 N. Meridian St.		Double	2.00	4.00- 4.50
Pennsylvania Hotel	60	Single	3.00	5.50- 6.00
947 N. Pennsylvania St.		Double	None	2.00
Hotel Severin	400	Single	None	3.00
201 S. Illinois St.		Double	None	2.50- 3.00
Seville Apt. Hotel	50	Single	None	4.00- 4.50
1701 N. Illinois St.		Double	None	5.00- 7.00
Sheffield Inn	100	Single	None	2.50
958 N. Pennsylvania St.		Double	1.50	3.50
Spencer Hotel	200	Single	3.00	2.00- 2.50
248 S. Illinois St.		Double	1.25	3.00- 4.00
Hotel Spink	200	Single	2.25	1.75
233 McCrea Place		Double	None	2.75
Spink-Arms Hotel	500	Single	None	1.50- 2.00
410 N. Meridian St.		Double	None	3.00- 3.50
Washington Hotel	300	Single	None	2.00- 2.50
34 E. Washington St.		Double	1.50	3.50- 4.00
Williams Hotel	100	Single	1.00	2.00
253 W. Washington St.		Double	1.50	3.50- 5.00

For further information address R. T. Gwyn, Chairman Assignment Committee, 1217 N. La Salle St., Indianapolis, Indiana.

The Last Page

Slowing Down

Driver—I wasn't going forty miles an hour, nor thirty, nor even twenty.

Judge—Here, steady now, or you'll be backing into something!—*Rammer-Jammer.*

Sermons Heavy or Enlightening?

"Laugh and grow fat," says the adage. "Talk and grow thin," says President G. Bromley Oxnham of DePauw. He stepped on the scales before and after delivering the baccalaureate address, and discovered that he had lost four pounds. On the theory that matter can be diffused but not destroyed, that address was a four-pound speech, an almost Olympic record. The idea is a tempting one; "pound and expound"; the difference between "weighty" and "heavy"; when the pew nods, is it drowsy or only dodging? Also, to make the test complete, it is not enough that the preacher has lost weight; his hearers should step on the scales to see if they have gained!—*Northwestern Christian Advocate.*

The Ten Demandments

Here is a list of "Ten Demandments," quoted by a Wesleyan minister and said to hang in the office of a London factory:

(1) Don't lie. It wastes my time and yours. I am sure to catch you in the end, and that is the wrong end.

(2) Watch your work and not the clock. A long day's work makes a long day short; and a short day's work makes my face long.

(3) Give me more than I expect, and I will give you more than you expect. I can afford to increase your pay if you can increase my profits.

(4) You owe so much to yourself that you cannot afford to owe anybody else. Keep out of debt or out of my shops.

(5) Dishonesty is never an accident. Good men, like good women, never see temptation when they meet it.

(6) Mind your own business, and in time you'll have a business of your own to mind.

(7) Don't do anything here which hurts your self-respect. An employee who is willing to steal for me is willing to steal from me.

(8) It is none of my business what you do at night. But if dissipation affects what you do next day, and you do half as much as I demand, you'll last half as long as you hoped.

(9) Don't tell me what I'd like to hear, but what I ought to hear. I don't want a valet to my honesty, but one for my money.

(10) Don't kick if I kick. If you're worth correcting, you're worth keeping. I don't waste time cutting rotten specks out of rotten apples.—*The Central Christian, Grand Rapids, Mich.*

Ante-Volstead Saloon Days, as the Wets Are Trying to Depict Them

By Berton Braley

Before Prohibition our social condition

Was happy, idyllic and pure;

Saloons were the centers where gathered the mentors

Of Art and of Literature.

Oh, that was a dear age, a light wine and beer age

When bottles of whiskey or rum,

And such distillations were mere decorations

Which nobody put in his tum!

How low we are sunken! Nobody was drunken;

No women or minors got tight

Before Prohibition. The drink-dealer's mission

Was wholly of sweetness and light.

With good liquor nourished, true temperance flourished;

No drunks ever lay in a ditch.

We made business fruitful by greeting a snootful

And soberly drank ourselves rich!

Before Prohibition the barkeep's ambition

Was teaching Regard for the Law.

He wielded repression on every transgression

And never pulled anything raw.

No gangster or grafter was known until after

The Noble Experiment came;

For all of the crimes of these perilous times

We have Prohibition to blame!

Before Prohibition no big politician

With bribery ever grew fat,

Or rigged an election. No cop sold protection.

Those days were Too Moral for that!

No plug-ugly-herder bought gunmen for murder,

And there was no organized vice,

And all liquor sellers were fine, noble fellers

And awfully, awfully nice!

Before Prohibition a glow that was Titian

Surrounded the Corner Saloon,

For it was a forum of perfect decorum

From any misconduct immune.

There wasn't a knave in that sweet scented haven

There wasn't a crook or a sot—

The Wets paint this vision of gin mills Elysian

And—you can Believe It or Not.

—*The Christian Herald.*

A little miss of four came tearfully to her mother. "How can I button my dress when the button is in the back and I'm in the front?"—*Labor.*

Playing Safe

Hostess (gushingly)—You know, I've heard a great deal about you.

Prominent Politician (absently)—Possibly, but you can't prove it!

The Last Jibe

Over in Scotland an epitaph reads: "Lord, she was thin."

The epitaph etcher explains that the stone was narrow and did not leave room for the final—e.

The Comfort of Routine

"It would appear that both mental serenity and even physical health depend very much on the bondage of daily routine. Many men would admit that they are often full of nervous instability during the week-end, and return with conscious relief to the routine of Monday morning."—*English Review.*

I Am Still Rich

By Thomas Curtis Clark

I am still rich.

The morning comes with old time cheer;
The sun breaks through the blurring mist;

And all the sorrows of the night

By new-born rays of hope are kissed.

"Up and rejoice," a spirit cries.

"What is your loss, with morning skies!"

I am still rich.

My friends are faithful, as of old;

They trust me past my poor desert;

They ask no gifts of gold or gems;

But only love. With their strength girt,

Can I not face the road ahead?—

Though some old treasured joys are dead!

I am still rich.

I have my work, which constant calls;

I could not loiter, if I would;

Each moment has some task to speed,

Some work to do. How kind, how good,

Is life that God now gives to me—

A segment of Eternity!

—*The Christian Advocate.*

What Became of the Frog?

The absent-minded professor called his biology class to order shortly after the lunch hour.

"Our special work this afternoon," he said, "will be cutting up and inspecting the inward workings of a frog. I have a frog here in my pocket to be used as a specimen."

He reached into his pocket and pulled out a paper sack, shook its contents on the table, and out rolled a nice looking ham sandwich. The professor looked at it, perplexed, scratched his head and muttered:

"That's funny; I distinctly remember eating my lunch."

2081 NEW FRIENDS

The following is the number on Sept. 1, 1932, of new subscribers to World Call by states. These have come in since the New Friends offer was made by which World Call is sent for a dollar a year to new subscribers in clubs of five or more. (Subscriptions which expired 15 months or more ago are classed as new.) How does your state rank?

	CLUBS	SUBSCRIPTIONS
<i>CLASS A.</i>		
Missouri	48	267
Indiana	45	252
Texas	38	228
Illinois	30	160
Kentucky	17	101
Kansas	17	100
Ohio	16	94

<i>CLASS B.</i>		
Oklahoma	18	101
S. Calif.	15	91
Iowa	15	89
N. Carolina	7	36
Pennsylvania	6	35
Virginia	6	33
Nebraska	5	32
Oregon	5	31

<i>CLASS C.</i>		
Florida	9	51
Tennessee	9	48
Michigan	7	36
N. Calif.	6	35
Colorado	6	31
Alabama	4	26
W. Wash.	5	26
Georgia	5	25
E. Wash.	3	16

	CLUBS	SUBSCRIPTIONS
<i>CLASS C., con't.</i>		
W. Virginia	3	15
New York	2	14
Mississippi	2	11
Arkansas	1	5
Canada	1	5
S. Carolina	0	0

<i>CLASS D.</i>		
Montana	4	22
S. Idaho	3	15
Wyoming	2	12
Arizona	1	11
Louisiana	2	11
N. Dakota	1	6
Minnesota	1	5
Utah	1	5
Connecticut	0	0
Delaware	0	0
Dist. of Col.	0	0
N. Idaho	0	0
Maine	0	0
Maryland	0	0
Massachusetts	0	0
New Jersey	0	0
New Mexico	0	0
S. Dakota	0	0
Vermont	0	0
Wisconsin	0	0
	<u>366</u>	<u>2081</u>

World Call Secretaries and Pastors

Is your state at the top of its class? If not, why not put it there? This is the first time in the history of World Call that it has been possible to win new friends for our great world service monthly at so low a rate.

A WORLD CALL CLUB IN EVERY CHURCH

The Week of the MINISTRY

OCTOBER 2-9



**The Church
Has Fellowship
in Magnifying
Christ's Ministry
in Age and
Service**

IN AGE: Monthly checks to 663 in 39
states and 6 countries.

IN SERVICE: Full support and protect-
-ion for all.

Your Seal Represents Your Fellowship

Reproduction of poster which the Pension Fund is asking the churches to make and use the Week of the Ministry. Each seal will represent a gift of 1/45th or one unit in the 6 per cent of the church's Pension Fund goal asked this year, and will correspond to one of the 45 states and countries to which 663 checks must go regularly for pensions and relief, providing for over eleven hundred persons. These payments, with the necessary actuarial reserves, require \$358,000 annually from the \$8,000,000 Fund.